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BERKELEY, CALIF.

The American Friend

Old Series
Vol. XLVIII No. 21

OCTOBER 9, 1941

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Our Corporate Witness for Today

Hans Buchinger

Down to the Roots!

Paul M. Reid

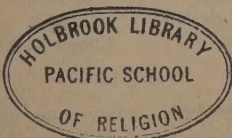
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For October 12—Christ Our Savior

GOD'S WAY OF SAVING MEN (Matthew 20:25-28—Luke 19:1-10)

What must I do to be saved? That was not only the question of a certain jailer when his prison was shaken but it has been the cry of penitent and half-penitent men through the ages. Trapped and bogged down in the morass of their own selfishness, shackled by habits, or prisoners of their own sins, they have cried for deliverance. They have asked often without knowing the price they must pay for their freedom. Instead, they have hoped for some kind of magical redemption that would be easy and immediate and would ask no price of them.

But this is not God's way of saving men. God does not behave like an over-indulgent father who ignores one's sins or cancels the laws of life which the sinful have violated. No, God is dependable. He has built and continues to sustain his Universe by laws. He does not change those laws to suit our moods or even our prayers when he forgives sins. He must be true and faithful.

He gave redemption to men through one who said, "I am the way, the truth and the life." We cannot be saved without finding that "way." We cannot be redeemed without finding that "truth." We have no life until we find that "life." There is no salvation for men or society so long as they ignore or flaunt the laws of truth and life which he revealed.

The greatest obstacle to spiritual success is often our ambition for recognition. The mother of the Zebedee sons came to Jesus asking places of preference in his kingdom. He replied to her in the opening words of our lesson today. It revealed her ignorance of the nature of his kingdom. She could not save her sons by this unwonted ambition. She must have been disappointed when he reversed the whole concept of greatness.

Contrast the attitude of Zacchaeus. Jesus said that salvation had come to his house. He was penitent and ready to pay the price of believing in Jesus.

We might raise the following questions today. In what ways do our ambitions for place and power make a world of war and conflict? Is national ambition or "nationalism" a chief cause of

international conflict? In what ways is our social order threatened by class selfishness? If society is to be saved how can it be saved in terms of economic sharing and of racial understanding? In what other ways must we be saved?

John 3:16 must be put into the daily faith of men. If we do not believe in Jesus as truth we cannot find life through him. Faith which holds him at arm's length is not really faith. Believing in him unto action, we find him as Saviour—one who saves.

This world of hungry, thwarted men needs a Savior. Someone has said that a man is saved when none of him is wasted. How much truth do you believe that statement holds? We are wasting human life by the millions today. We are lost, confused, frustrated. We need a Savior who can call us back to the true way. What are some practical ways which men and nations must follow in order to stop this unspeakable way of life called war? Where are the little "wars" going on around us continually? Do we "live in the power of that life which takes away the occasion of all war?"

ERROL T. ELLIOTT.



For Oct. 19: What the Holy Spirit Does for Us

ON BEING LED BY THE SPIRIT

(John 3:5-8—Acts 1:8—Romans 8:26-28
Galatians 5:22-26)

Perhaps the greatest issue with which Paul tussled in his letters to the churches was the idea of the nature of Christianity. In Romans he contrasted "law righteousness" with "faith righteousness" and contended for the latter interpretation. Paul was valiant for Christianity as a spiritual religion. Read all of his letter to the Galatians. Read it in various versions and the issue will be crystal clear in your study of his great concern.

Why did this appear as an issue so early in the history of the Church? Because it is always the tendency of men to confuse outward forms with inner meanings, to substitute the externals of religion with its spiritual life. In the time of Paul it was Judaism, the system of laws and rules developed in the Jewish culture, which threatened Christianity. Paul knew that outward rules

could never make a spiritual man. If Christianity was to be a transforming power, it must produce the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Do we test Christians by such fruits today? Or do we rather tend to apply traditional phrases and words as the measuring stick of a Christian?

But as we work from the last words of the lesson today toward the first words we find those of Jesus. That is where we must start in finding the spiritual interpretation of the Christian gospel. Jesus saw life to its very depths. He saw men in market and traffic striving for happiness. He saw them missing the very ends they sought.

When the new Church was born it caught this spiritual meaning of Jesus in an experience much deeper than a mere idea. Those early Christians were spirit-filled. But like other movements, this inner life tended to give way to easy substitutes in terms of rules and externals. Paul rose as a valiant champion to rescue the churches from such disaster.

What do we mean by the word "spiritual?" When is a person or a church spiritual? What answer does the letter to the Galatians give? Is the word "spiritual" to be contrasted with "material?" Take those words from Galatians in the lesson for today and ask where we are failing to be spiritual. Trace these two interpretations of life into personal living. See them also in international affairs. Can we see these two points of view in economic and other social relations? This lesson from the New Testament is intensely practical. The golden text states the conclusion well: "As many as are led by the Spirit of God, they are the sons of God."

Are we led by the spirit? Are our lives too encumbered with trifles? Are we living lives of sufficient devotion and sensitiveness that the Holy Spirit can lead us? How does He lead us? Sometimes people have forsaken good thinking and reason for what they supposed was a spiritual leading. Does not God use the best thinking that we have in order to lead us? How can we better prepare our minds and hearts for his guidance? How can we test our leading in terms of results? Does your meeting for worship help you to find greater depth of life? Do you spend time in personal devotion?

ERROL T. ELLIOTT.

"Great ends, nobly and unselfishly sought, make one indifferent to the trappings of power, just as concentration upon tinsel, show and appearances of greatness make one forget the real business of an important position."

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America
Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$1.50 per Year

Old Series
Vol. XLVIII No. 21

OCTOBER 9, 1941

New Series
Vol. XXIX No. 21

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Our Corporate Witness for Today

By Hans Buchinger

LEWIS Benson's testimony to the Spirit of God as a group experience (issue of August 14) was certainly welcome to many of us. If groups like ours that have been blessed with unfathomable religious treasures cannot achieve unity in essentials and act with one mind upon them, how can we ever expect the rest of the world to reach a condition even remotely resembling that for which we are all ultimately destined: freedom? A terrifying prospect would indeed be opened by the admission that the rule of force has to continue forever because the salt has lost its savor, because the influences that should have brought about a gradual widening of the area of light were themselves under the shadow of approaching twilight! In order not to be paralysed by the dread fascination of this glimpse into the abyss (knowing the power of negative suggestions), we have to meet it creatively by an attempt to re-examine the vital strength of our root principles and the resulting opportunities at our disposal.

Generally speaking, the Christian Church, since its beginning, has fluctuated between two extremes: on the one hand, there is the concept of a definite institutional pattern as the repository and sum total of all spiritual wisdom, the fountain of authority in matters political and social, the nucleus of God's Kingdom on earth, preserving, building and extending its pattern through the consistent application of a conformity-inducing discipline. On the other hand, we find in Martin Luther the anguished seeker after grace and salvation who abandoned the earth to the secular authority and the flesh to the Devil. According to Luther, the earlier we are capable of realistic insight into the true state of the world where sin is the paramount force, the more unremittingly our aspirations will soar towards God and our heavenly home.

Where do we as Friends stand between these two extremes of paternal discipline in an ecclesiastical hierarchy and the forlorn position of the other-worldly seeker after personal salvation? The answer is, as Carl Heath* defines it in irreducible terseness: "The Quaker doctrine is neither Catholic nor Protestant." It is a "Spiritual Religion." It is the emancipation from the bondage of the letter, a substitution of the sacraments by the sacramental life; it is the light George Fox saw shine "through all," a new "tenderness" that, in the spirit of St. Francis, embraces God and His messengers as well as the "dunghill fowls," whose

Hans Buchinger, a young German Friend, was visiting Friends in this country in 1939 and was prevented from returning to his wife and two children in the homeland by the outbreak of the war. Since the autumn of 1940, he has been a visiting lecturer in Philosophy at Whittier College.

pinning appearance John Woolman took care to record amid his own discomforts at sea. In short, it is the discovery that life, with all the endless variety of its manifestations, is "of one piece" because the "earth is the Lord's." No longer need men say, "Lo here, lo there," and ceremonies have become redundant because it is possible that "through

the renewing of the inner man" the whole Creation may speak as with one voice and greet our senses with a never before experienced fragrance. No longer need men strive to "please" God or to escape his punishment, because they live in the power of that life which takes away the will to sin, as it takes away the occasion of wars, dogmas, creeds, as of all divisiveness.

This is the true freedom when we see the whole of life suffused with the glory of the burning bush. As it burned and was never consumed, so we may take fire to offer ourselves as a living sacrifice on the altar of the world to its Maker. This inclusive acceptance of all of life, "lifting up" to God whatever comes into the dragnet of our senses, is the one thing that matters. The fact that Jesus had bread and wine with his disciples at the last supper is not as important as the other that he "blessed" the bread and "gave thanks" for the cup. This is the supreme example of the religious life renewing itself by constant reference and recourse to the source of all life.

Is this "subjectivism?" Then let us compare the testimonies of the saints from the prophets to our present day and examine them for any contradictory evidence or inconsistency. Through them all runs the same keynote: "The Lord took me and the Lord said to me." (Amos 7:15.) If there is any Quaker "doctrine" it is this that He can speak to this generation as He spake to the saints of old if we but allow Him to do so. And here our responsibility is indeed enormous. If we would be sensitized and receptive for "the still small voice," "the uninterrupted news that grows out of silence" (Rilke), we have to watch the contacts on which our senses are fed, we have to live a life in keeping with our sustained and anxious expectation of God's overshadowing presence. We shall have to "ration" ourselves on some things which others do with impunity. For we are after the pearl of great price, the lengthening shadows herald the approach of the night and with it the coming of the bridegroom. This is He of whom John spoke in the wilderness: "He must increase, but I must decrease." "Seekers" the early Friends had called themselves. For, like the Baptist, they were "not that Light, but . . . sent

*Carl Heath, "The Free Spirit," Friends Book Centre, London (England) 1930, p. 62.

to bear witness of that Light." They could not be silent because they saw it shine over all and their hearts were pregnant with irrepressible intimations.

Marmaduke Stevenson, the Boston martyr (1659), wrote after he had received his call in the Yorkshire field where he was plowing: "I was filled with the love and presence of the living God, which did ravish my heart when I felt it, for it did increase and abound in me like a living stream. And as I stood a little still, the word of the Lord came to me in a still, small voice, which I did hear perfectly, saying to me: 'I have ordained thee a prophet unto the nations.'" William Dewsbury (1621-1688) wrote: "Through the righteous law of life in Christ Jesus, I was made free. My soul now feeds upon the Tree of Life. I witness I am born again of the immortal seed."

However, let us not be dazzled by the dramatic triumphs and spectacular conversions of the saints and refuse, with a false assumption of modesty, to follow their example because they were religious "athletes" while our spiritual endowments are pitifully meager, at best. This is the Devil's own trick to prevent us from ever getting started on the road to inner discipline. Besides, if we take the pains to examine the life of any genuine religious leader—including that of Christ himself, and him most of all—we find that every "transfiguration" has its corresponding Golgotha so that we had better be content with our less eventful lot of vigils and pilgrimages and intermittent glimpses of our spiritual home in progressively sharpening outline. But not until we have quenched ambition's last whisper (that would either have us a big saint or call everything off) is God willing even to think of using us at all. For His is the power and the glory and none other's.

Having considered the harmony of individual testimonies in the succession of time, what can we say about the possibility of a corporate testimony among contemporary groups? This is the point at which the validity of our faith is determined. Are we worthy of our God-given freedom from ecclesiastical authority? What are the fruits we can show the more than curious world as the result of our professed explorations in the land of Canaan? This is a query which each meeting has to answer for itself.

Whatever the answer may be in our day, the early Friends were held together in solemn awe and joyful wonderment by a discovery which to them was unique and saved them from the fate of the Ranters and similarly effervescent movements. It was the realization that a group does not only cohere but can even be an instrument for effective action under the headship of the "invisible Christ." There was no room either for the overruling or outvoting of a dissenting minority. So positive and unshakable was their belief in the integrating power of Christ's Spirit that a unanimous decision to them was not a chance happening, but an event on whose predictability they founded the procedure of their business meetings. The source and cause of this achievement was the experience of "waiting on the Lord" in corporate worship and the "lifting up" of all life to its Giver as the only acceptable offering. It is an incessant training in self-surrender and consecrated obedience. John Woolman describes it in these words: "We were taught, by renewed Experience, to labour for an inward Stillness; at no Time to seek for Words, but to live in the Spirit of Truth, and utter that to the People which Truth opened in us." If we attempt at all to estimate the scope of this discipline, the weeks and months of weariness and dryness of soul "until I felt that rise which prepares the creature," we should not at all be doubtful of its strong shaping influence even on those members who are spiritually on the circumference of the meeting. And when, in business meetings the scene

might be laid for a head-on clash of opinions, through submission to this discipline, with both parties bowing under the yoke of Christ, forgetting their grievances in a period of adoration, thus surrendering their arguments and preconceived ideas as in former times freemen would surrender their weapons at the door of the council chamber; thus, I say, the Spirit of Christ might find an opportunity to take away "the strain and stress" with His kiss of peace and show the issue on the books in the clear light of Eternity.

And thus, as we in each generation, seek, in our turn, to know the unifying, binding force of the Eternal Will, we come to realise very soon that this Will is not only the cement of contemporary groups but binds us with equal compulsion to our spiritual forbears. For this reason our testimonies do not stand with the rocklike finality of a dogma because we know that, as we keep "under the light," the Truth will re-assert itself in each generation through the Creative Spirit which Christ imported to the world as his abiding gift.

All Quaker testimonies are grouped around the concern for "that sweetness of life" that John Woolman saw even in the abject condition of cooped-up barnyard fowls. This was no maudlin humanitarian quirk but the symptom of a terrifyingly alert responsiveness to life which had already catapulted him and (through him) the Society of Friends into a vigorous opposition to slavery. Elizabeth Fry's work among the women of Newgate, the foundation of "The Retreat" in York (1797) that ushered in a new era in the treatment of mental infirmities, are traceable to unusually quickened sympathies lighting up areas of life that by a tacit social convention had heretofore been covered under a pall of prudery and indifference.

But the first testimony to emerge in the order of time was our peace witness. All the later concerns about slavery, prison reform, etc., would have been founded on vacant air had they not been preceded by a pronouncement on the most glaringly wasteful and satanic of all social cankers: war. Here is an exceedingly unequivocal "declaration from the harmless and innocent people of God called Quakers" submitted to Charles II on November 21, 1660: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing of evil, and again to move us unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. . . Therefore we cannot learn war any more." Not only were those early Friends content to state their conviction for their own generation, but they laid it down in perpetuity with a prophetic insight into the immutable nature of God's will. After all, how could he who was come that they should have life, and have it more abundantly, endorse a way against which his cross stands out as a flaming protest?

Brand Blanshard's article (July 3) voices the impatience of many perplexed thinkers of our day. The international situation becomes more inextricably confusing every day and none of us is free from creeping doubts and acute despondency whenever our vision becomes engulfed in the vortex of the present war and the worse contingencies that are still ahead of us. It is quite possible that the timely application of sanctions might have saved millions of Chinese lives. It is true that the Continent of Europe is laid under tribute and that the face of England is changing beyond recall. However, our problem is not one of action pure and simple, but of such action as is compatible

with the example of Christ to which we, as members of the Society of Friends, are committed.

When Jesus was born, Palestine had been under occupation by an arch-aggressor for sixty-three years. When he was between five and ten years old a patriotic rebellion was crushed in the city of Sepphoris. The Romans razed it and crucified 2,000 patriots. And Sepphoris was only four miles from Nazareth! How supremely irrelevant the Master's words about the spiritual Kingdom of God must have sounded to the zealous Jews who were pining for the expulsion of the unclean foreigner and for the re-establishment of David's theocracy on earth! It is not to be wondered at that Barrabas, the revolutionary activist, was released and Jesus made to feel the full anger of a disappointed populace.

But let us return to our contemporary scene. Before an engine model is declared fit for the market it is subjected to terrific running tests while each of its parts, before and after the trial run, is stretched, wrenched and twisted severally by the most elaborate torturing and measuring devices of our modern physicists. A similar test is being applied to our peace witness today. The laboratory for our Society is chiefly England, as our friends all over the British Isles are now in the frontline of total war. Before we, therefore, on this Continent, formulate any statements on the relevance (or irrelevance) of our peace testimony to the present emergency, let us observe with special care how our English brethren are reacting to the immediacy of encompassing destruction that sets all human values at naught and plants Satan's defiant banner right in their midst. The following quotation is taken at random from the "Watchman's" column of the *London Friend* (Nov. 15, 1940): "I see no sign of a weakening in the main central stream of our Society's witness today. It is not a mere tradition. True, it has a long and glorious history, but to our generation it is as living, urgent and glowing as it was to the early Quakers. Let us thank God for it!" The peace testimony is called "The main central stream of our So-

ciety's witness today." And this while our English Friends are under the constant shadow of death from the clouds and none of them knows whether he may still find his home intact at the end of the day!

But the most remarkable statement of all appeared lately (August 28) in *THE AMERICAN FRIEND*. It is an official resolution by the Meeting for Sufferings (Executive Committee) of London Yearly Meeting affirming the Conscientious Objector's right to oppose not only the draft, but to assert his position even towards such services as fire watching, civilian defence and industrial projects to which the principle of conscription has recently been extended. Let us also think of our scattered Quaker groups all over Europe whatever their stand may be. Their communications are necessarily less regular. But they are all permeated with that same deep-rooted faith that inspires loving human beings in the hour of trial when trivialities fall away and the gaunt, bare outlines of a remorseless Fate seem engraven upon the horizon.

What is it that makes their vision penetrate the spreading shadow of evil and doom and stirs the insistent promptings of the Spirit into articulate utterance? I am quoting again from the same column of the *London Friend*: "Unless we worship together, in spirit and in truth and in love, we cannot be a fruit-bearing society. All our activities should spring from our common worship. Instead of criticising over much, why not ask ourselves 'Have we worshipped enough?'"

Indeed, if we worship aright our testimonies will "be added unto us." May we, therefore, not dwell in the circumference of the Father's Love, but if He bids us to table let us sit close to the center because there is room for all of us and infinitely more. Let us watch Him bless the bread and give thanks for the cup. His every step and gesture unites with the Father worlds that have fallen away. Torrents of healing may yet sweep over the world from the touch of his garment. We have heard so much about His Love and Goodness. What of His Power? It is there. The ancient question is before each of us: "Didst thou yield?"

Whittier, California.

Down to the Roots!

By Paul M. Reid

NONE of us has confidence in a doctor who gives his major attention to the symptoms of a disease and shows little concern for getting at the roots of the malady. Quakers and other warm-hearted people run the danger of being just such doctors today. Exclusive attention to ministering to the tragic results of long-standing social problems and neglect of their roots make inevitable the recurrence of social strife and war.

The action of the last Five Years Meeting in providing for the appointment of a Committee on the Social Order is indeed welcome, though long delayed. Errol T. Elliott's contributed editorial in *THE AMERICAN FRIEND* of July 31st rightly suggests the need for determining the focus and direction of the work of such a committee. Out of the last world war period came the American Friends Service Committee. Perhaps it is not too much to hope that a Social Order Committee will emerge from this world crisis with as great or even larger significance.

American Friends, for the most part, have never faced the total problem of the social order. Tradition and practice have always followed the procedure of an active con-

cern about some specific issue or problem, such as slavery, education, war, or unemployment. Seldom have Friends driven to the roots of these particular problems in the complex of the social order itself. It is indicative of the incomplete approach of Quakers that they have never developed a testimony on economic life. True, specific abuses of the economic system have been subjects of concern from time to time. But Friends' testimony has been directed chiefly toward ameliorating these abuses rather than at getting at their roots. Humanitarian activities, even of a high order, tend to hide social injustice rather than strike at its roots. The perspective of a reconstructed social order, rid of economic abuses and social injustices, has not been prevalent among Friends in this country.

The problems and issues of the social order touch not only every Quaker but every person in the world today. The total problem of the social order is on the agenda of every nation and of every people on earth. Years of deepening world crisis have put it there; it can't be dodged now. Drastic alterations of economic and political organization and procedures are daily taking place in every major

*Josephus, "Antiquities," Bk. XVII, 10:9, 10; Shirley J. Case, "Jesus: A New Biography," p. 204. Cit. from Kirby Page, "Living Prayerfully," p. 6. †Prof. Goodspeed translates "stasiastes" with "revolutionary" (Mark 15, 7).

nation. Social change is no longer a theory, a wish or a fear—it's a fact! The shape of the social order to come is being conditioned—if not actually determined—by the events of today. These events move so rapidly that it is difficult for the average mind to keep abreast of them. Already, within our own economic and social structure, changes of so decisive character are taking place as to indicate that our social order will be fundamentally transformed from this point forward. We can't evade the probability that the war and its aftermath will comprehend a decisive solution of the problems of economic and social crisis. Such considerations give tremendous urgency to the present situation. Those of us who are concerned with the solution of the problems of crisis are compelled to take immediate and effective action.

We dare not allow the pacifist-interventionist controversy to obscure or sidetrack the major issues before us. Both sides tend to be too involved in upholding sacred dogmas and pursuing earnest activities to get at the roots of the present crisis and make a sound diagnosis of the situation. Neither can we afford the questionable moral satisfaction of traditional humanitarian activities in this crisis. Certainly the services of feeding, clothing and healing the bodies beaten and broken by the war must go on. But all these things are not enough. At their best they are palliatives, both physical and spiritual. They don't get at the roots of the tragic situation.

It's too late on the timetable of world events for our historic piecemeal and humanitarian approach to social reconstruction. Nothing less than a societal approach is adequate for the complex and deep-seated issues of this critical period of world history. Friends cannot escape the fact that they are intimate members of a sick social order. We are integral parts of a society that breeds depression and war as inevitably as the germs of a plague breed the disease. Quaker fortunes, salaries and wages are made—and made pretty complacently—in an economic and social system that twice in a generation has erupted in war and once in the same period has spawned a disastrous depression. To give our undivided attention to the problem of war today is to see only a running sore on the surface of the body and to neglect the internal causes that produced the ugly outbreak. No, the time for the specific problem treatment is past. The issue of war or peace is tightly woven into the whole fabric of modern society. Comprehensive social analysis, leading to the principles and progressive steps for the establishment of a just and peaceful social order, is demanded by the world crisis before us.

Fundamental in the world social order of today is the conflict between totalitarianism and democracy. This is not an ideological conflict but a struggle between two diametrically opposed social systems. It will continue until one or the other of these world orders prevails. Willy-nilly, Quakers are involved in this conflict. We can't extricate or isolate ourselves from society even if we want to. As the war progresses, the social order in the United States and England is giving away either to Anglo-American Fascism or to a progressive and greatly expanded democratic social system. Only by solving the problems of economic crisis on a democratic basis can the people of the United States and England defeat the dynamic power of Fascism. For in both nations the germs of Fascism as well as the seeds of vital and effective democracy lie side by side in the existing social situation. There can be no question that the development of the present struggle against Fascism, accompanied as it is by the break-up of the old order, is creating or will soon create the decisive opportunity for the triumph of a truly democratic and just social order.

The United States is now deeply involved in this struggle. That our country would be implicated in this conflict was determined even before war was declared in September, 1939. Our stagnant economy with its millions of idle men, idle machines and idle money had not been coaxed into full swing by six years of earnest social reform. But it took less than six weeks of war in Europe to quicken American industry and business into life. Our own consequent arms program made that life lusty—and exceedingly profitable. The unconscious decision to become involved in this world conflict was made when hundreds of idle factories began to hum again, when thousands of unemployed men returned to work, and when millions of uninvested dollars were poured into new and expanding economic enterprises. Hence, being involved in this world struggle, we cannot but be concerned with its outcome. Whether our country engages in active military participation or not, the people of this nation will be profoundly affected by the outcome of the war. The victory of Fascism in Europe, and the very fundamental changes that would result from such a victory, would jeopardize and probably destroy for generations the future of democratic progress in the United States and many other nations.

Democracy is a many-sided, broad and deep social process, involving economic as well as political relationships and implying a continuity of means and ends. Quakerism has played a significant part in the development and refinement of democracy in individual and group affairs. It has some inkling and no little experience of the fact that the full operation of the democratic process involves movement and action from the grass roots up through every level and area of society. Quaker belief in and concern for "that of God in every man" has been the basis of democratic relationships within the Society of Friends and a constant spur to the achievement of similar human relationships throughout all sections of society. This universalism of the "Inner Light" has saved Friends from the false conception that democracy was only for some groups and individuals and not for all. We know that no one institution or organization, group or nation, is the agent or protector of democracy. All such social forces have their relation to and significance for the democratic process. For the process of democracy is one of interrelation and interaction, both cooperative and competitive, between all interest groups in the community, in the nation and in the world.

There is much being said today about the defense of democracy. A defensive attitude toward democracy means too much of a defense of the status quo. America cannot be saved from enemies without or from enemies within by men and women who have been robbed of the promise of American life through poverty and unemployment or who have been denied their right to life, liberty and the pursuit of happiness by racial discrimination and industrial dictatorship. Human beings are and always will be the basic capital of democracy. The progressive development and release of the creative capacities of the American people is the only way to release this capital. For the real defense of democracy consists in an offensive—in the aggressive practice of its principles and the progressive fulfillment of its potentialities.

Here is at least a partial expression of my concern for the rapid establishment of a Committee on the Social Order. The focus of the work of this committee, in my judgment, must be on getting at the roots of the pressing issues of our social order; the direction of its action must always be toward democratic social reconstruction.

57th Street Meeting.
Chicago, Illinois.

Over Night in Zion

All this and Bryce Canyon Too

LET no one imagine that because he has seen the Grand Canyon, there remain no more worlds of color and grandeur to enthrall him. Having heard a good deal during recent years of Zion and Bryce, we thought we should perhaps call and see them since they were on our way north through southern Utah. Frankly, however, we were quite nonchalant about it. We felt that we had viewed the ultimate and that anything else would be an anti-climax.

DESCENT INTO ELYSIUM

From the moment we began the several miles descent into Zion National Park, we felt the rapture of a great surprise. Here was something different again—incredibly different in spectral towers and mountain walls of dazzling brilliance. Indeed the long, descending entrance to the Park almost rivals the spectacle of the Park itself. Down, down and around and around we drove, and then, as a stirring prelude to the final spiral descent to the floor of the river canyon, we entered a marvelous, unbelievable tunnel, cut through the mountain that had stood as a barrier to the Park on the south. At intervals in the long tunnel, there are observation points, where one may pull out to the side and, through windows cut in the stone, may view a facing mountain wall or gaze into yawning eternity below him. At long last, which is exactly the right expression here, we did strike the bottom of this celestial park.

A NAME THAT IS APPROPRIATE

Why celestial? First, its official name suggests the term. Zion Canyon was named by the early Mormons as a possible haven of refuge, should they be forced to flee from their settlements to the north around the shores of Great Salt Lake. It would thus become for them a bulwark in Zion. This conception is carried out in the names which have been given to the towering monoliths of sandstone which stand majestic guard over the chasm-cut valley; such names as the Great White Throne, Angels' Landing, the Great Organ, the Patriarchs, and the Temple of Sinawava. But even apart from its peculiar significance to the Mormons, the name seems entirely appropriate. That afternoon when we were still many miles from the Park, as we looked toward this group of lordly mountain peaks of the noble Wasatch Range, it seemed as if they were hung in the sky above the horizon; and as the late afternoon sun illumined them, it required very little imagination to give us the

feeling that we were indeed gazing upon a celestial stronghold—a heavenly Jerusalem.

LET THIS BE HEAVEN

A little later, on entering the valley of these titian-tinted titans of the sky, and falling under the spell of the splendor about us, we could easily catch the spirit of him who, on the background of the Great White Throne, prayed thus:

Oh, God, let this be heaven—
I do not ask for golden streets
Or long for jasper walls;
Nor do I sigh for pearly shores
Where twilight never falls:
Just leave me here beside these peaks,
In this rough western land,
I love this dear old world of Thine—
Dear God, You understand.

Oh, God, let this be heaven—
I do not crave white, stainless robes,
I'll keep these marked by toil;
Instead of straight and narrow walks
I love trails soft with soil;
I have been healed by crystal streams,
But these from snow-crowned peaks
Where dawn burns incense to the day
And paints the sky in streaks.

Dear God, let this be heaven—
I do not ask for angel wings—
Just leave that old peak there
And let me climb 'til comes the night—
I want no golden stair;
Then, when I say my last adieu
And all farewells are given,
Just leave my spirit here somewhere—
Oh, God, let this be heaven!

H. R. MERRILL

WE BUY SLEEP IN ZION

Even amid such solemn grandeur, pilgrims must eat and pilgrims must sleep—and it was nearing time to do both when we entered Zion. We found a very satisfactory park cafeteria, with acceptable tourist cabins round about. Somewhere along our trip we saw a cabin sign which read, "We sell sleep." They sold it rather high in Zion Park, but, of course, we were sleeping high, encircled by the towering sentinels of the Wasatch Mountains. Thus we slept in "heaven" that night—but for a price.

Next forenoon we had to have the car radiator flushed out. Unfortunately, automobile engines are not susceptible to scenery. Neither, for that matter, are garage mechanics. We asked the man if he was conscious of the mountain pinnacles that rose above him. "I never see 'em," was the laconic response. What

a pity! He lives and moves and has his being here, as did his father and grandfather before him, yet he never lifts up his eyes to the mountains.

ADDING AMAZEMENT TO AWE

What is there so compelling, so distinctive about Zion Park that makes beholders speak in superlatives? It is the combination of mountain majesty and captivating color. The sky-piercing peaks are awesome in their grandeur, as they are in Glacier National Park and elsewhere; it is the combination of this grandeur with such brilliant splashes of coloring that brings amazement. Deep reds predominate, shadowing upward into lighter tints, and above them the peaks often rise sheer and chaste in dazzling white. Exemplar of this amazing spectacle is the aforementioned Great White Throne, the stupendous monolith which dominates the impressive scene.

A TOUGH BREAK FOR YE EDITOR

What a tough break for this chronicler that Zion and Bryce Canyon National Parks are so near each other! Just as we are mentally and verbally exhausted in a vain effort to characterize Zion, we must begin all over again in trying to depict Bryce. What a world! And what a feeble language! There seems nothing for it but to toss our adjectives back into the hopper, and rearrange them to meet this new and further demand.

For demand it really is. If Zion is different from the Grand Canyon, so is Bryce still different from both—and again, incredibly different. If the Grand Canyon is overwhelming and awesome, and Zion is stupendous and amazing, we would say that Bryce is fanciful and ingratiating. All three are deeply impressive, but Bryce is tantalizingly intriguing. We reached Bryce Canyon late in the afternoon, just in time to enjoy the best of the greatly varied color effects.

BY THE EROSION OF THE AGES

Bryce Canyon is located in the heart of the Sevier National Forest, about 275 miles south of Salt Lake City. Actually, it is not a canyon at all—certainly not after the manner of the Grand Canyon and Zion. Rather, it is a natural amphitheater or series of amphitheaters in a high plateau "where the erosion of the ages has left a wonderland of beautiful and fantastic forms." From the vantage points of several high observation places around the rim of the plateau, one looks down and far out to feast his eyes on a

bewildering and fascinating maze of weird forms and bewitching colors. "Here in one place is a whole city of spires, their bases tinted with a deep rose, their tips glittering in brilliant frost-white. In another direction, a massive temple with rugged walls and graceful towers of deep red and orange. Beyond is a sheer wall, banded with pink, coral and yellow. Farther on is a great cathedral, almost perfect in its proportions, even to a massive Gothic tower."

ENHANCING VISIONS OF FAIRYLAND

Though Bryce National Park does not constitute a canyon, it is featured by many deep-cut chasms which disclose visions of "fairylike, filigreed lacework of stone, suffused with colors" of all combinations of the spectrum. We recall so vividly what appeared to be the gleaming spectre of a phantom city. We turn our eyes, "and huge aerial palaces arise like mountains built of unconsuming flame." Before us lies a world of magic, in which the grotesque is freely mingled with the enchanting. Imagine gigantic tulips on stems of stone; the sculptured throne of some titanic majesty; foot-bridges of the gods spanning yawning chasms; and easily discernible forms of humans, of animals, and of castles and cathedrals, with which the imagination plays as does a little child with his building blocks. And everywhere, suffusing all, is that gorgeous array of sun-set colors.

Well, that's Bryce Canyon as we saw it and felt it. While the Grand Canyon and Zion awed us into silence, we were enchanted and captivated by Bryce.

BRYCE TO THE OLD CATTLEMAN

This national park is named for Stephen Bryce, a well known cattleman who operated in this section. The story is told that when the park was established, a big banquet was given in honor of the old man, at which the usual speeches were made. Finally the guest of honor was called upon to respond and tell the banqueters about Bryce Canyon. His speech was brief and comprehensive. "It's a heck of a place," he said, "in which to lose a cow."

W. C. W.

There is a Spirit which I feel that delights to do no evil, nor to revenge any wrong but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind.—JAMES NAYLOR—1660.

AN OPEN LETTER TO THE MINISTERIAL STUDENT

BY GERVAS A. CAREY

Your eagerness to be in the work of the ministry is one of your most striking characteristics. God has honored you with a holy calling. Any lack of eagerness to respond to this call might well suggest a lack of consecration on your part. However, God has also called you to a period of special preparation for that ministry. This latter call is no less holy or urgent than the former, nor does it embody less responsibility on your part. Hence you cannot afford to handicap your later ministry by neglecting the duties of preparation. If you chafe with impatience to rush immediately into the active public work of the church, you are thereby ignoring God's call to preparation. Samuel reminded Saul that God desires obedience rather than any substituted sacrifice.

Ministerial students generally feel as you do. The writer was no exception. Yet contacts with students over a period of years in Bible institute, college and seminary, followed by observance of their later careers, leads definitely to the conclusion that students who neglect their school work, even to attend and participate in religious services, will later neglect their ministry when that becomes their primary responsibility. The restlessness which you feel, and which you are inclined to attribute to a holy desire to be doing the Lord's work "right now," may be a delusive snare of Satan who transforms himself into an angel of light; in this instance to cripple your school work that he may thereby cripple the efficiency of your ministry throughout life.

It should not be inferred that the students who make the highest grades will always make the most successful ministers. One student may neglect his work and yet because of a superior mental ability and alertness make higher grades than another student who is very careful and industrious. It will almost invariably be true in such a case, however, that the careful and industrious student will make the more successful minister in the long run. Industry wins, though slowly.

If you sincerely desire that your life's ministry shall be effective, the first consideration is to face your brief period of preparation as a God-given opportunity and responsibility. Have an ambition to concentrate upon your school work. Put this first while in school. If you desire to become an effective minister later, be an effective student now.

Moses spent forty years in Midian in the back side of the desert after his first impatient outburst to deliver the children of Israel. Paul spent three years in

seclusion in Arabia following his call and before entering upon his great missionary career. The call of God to "go" is usually preceded by an equally imperative to "tarry."

Does your consecration include faithfulness in tarrying as well as in going?

Pacific College, Newberg, Oregon.

I AM A PROPAGANDIST

BY EDGAR DEWITT JONES

One of my readers gently chides me as being a propagandist. I cheerfully admit the charge.

I am a propagandist of good citizenship and good government. I believe in and teach the sanctity of suffrage, the duty of all citizens to vote intelligently and to regard public office as a public trust.

I am a propagandist of education, the kind that fits a human being to live, and helps others to live. I do not confuse education with the mere acquisition of knowledge, but rather the wise, patient and persevering use of the best one knows.

I am a propagandist of democracy, the rule of the people, the equality of all citizens before the law, regardless of race, religion or station in society. I teach respect for the rule of the majority and respect also for the rights of the minority. I believe that the cure for the ills of democracy is more and better democracy.

I am a propagandist of the religious life, not sectarianism or belligerent dogmatism, but the life of the Spirit lived out in the practice of the eternal fundamentals, to wit: justice, mercy, kindness, humility, self-control, peace and love.

I am a propagandist of the intelligent reading of the Bible, and by this I mean the proper discrimination as to the value of various sections of the Scriptures and an appreciation of the nature of the progressive revelation of God, reaching its climax in the Old Testament in the prophets, and in the New in the life of him who was both Son of God and Son of Man.

I am a propagandist of a world fellowship which transcends even while it values national, racial, creedal and social entities. I dare dream of a federation of all peoples in those basic virtues and mutual understandings which build up rather than tear down, heal instead of hurt. I take seriously those words of the greatest of the Apostles that "God hath made one all nations of the earth."

Is it not true that every human being is a propagandist of some sort or other? The important thing is the nature of what he propagandizes.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXVI.

OCTOBER, 1941

Number Five

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

The United States and Durable Peace

BY JOHN W. NASON, *President of Swarthmore College*

Earlham College Commencement Address Delivered at Richmond, Indiana, June 16, 1941

WE HAVE much in common—Earlham and Swarthmore. As Quaker colleges we have a tradition to live up to. In times of intolerance we must stand up for freedom. In an atmosphere of war we must proclaim our pacifism. I am speaking of the policy of the two colleges, not of a program for you as individuals. I have no doubt that many of you, as in the case of Swarthmore students, have had difficult decisions to make. I have no advice to give you on the role which this country should play in the present conflict or on the role which you as individuals should follow. Whether you accept or reject the pacifist position, however, you have a common concern in the nature of the post-war world. I should be tempted to say that the pacifist has a special obligation to think constructively on this issue, were it not for the fact that it is so momentous that it ought to be the primary concern of every intelligent person. What kind of a world will we live in when the war is over? It may be that Hitler will dictate the outlines of that world. But if the democracies have the opportunity once again to organize the world for peace, will they have the intelligence and the courage to face the major issue of our century and find a constructive solution to the problem?

Let me begin by laying down two basic propositions: First, there can be no durable peace in the world without an effective international organization. Second, there will be no effective international organization unless the United States is prepared to take an active and responsible part. This is my thesis. Are we wise enough to reach an intelligent answer?

SACRIFICE FOR PEACE

There can be no durable peace in the world without an effective international organization. That is my first proposition, and I shall now offer certain argu-

ments in its support. There are those in this country who, in spite of the evidence to the contrary, continue to think that peace can be obtained merely by refusing to go to war. The United States has no desire to go to war with any other country. We should like to be left alone to develop our own culture in our own way. The events of twenty-five years ago and the events of today have demonstrated the futility of that position. In the kind of world in which we live today, peace is not to be obtained by refusing to go to war. Peace is to be obtained only when we are ready to pay the price which peace demands. There is something terribly wrong with the way in which the world is organized, or perhaps I should say in the way in which it is not organized. No one wanted this war, except perhaps a certain small group in Germany, and it is doubtful whether even they wanted war itself, but have used it merely as a means to attaining certain ends which they have set before themselves. The fact remains, however, that much of the world is at war, and that the life of man today is very like the life of man in a state of nature so eloquently described by Hobbes in his "Leviathan" as "nasty, solitary, poor, brutish, and short." My first argument then in support of the proposition that there can be no durable peace without effective international organization is to point to the state of the world today, where all semblance of international organization has gone and peace is so tragically lacking.

20TH CENTURY ECONOMICS

There is another reason, however, and a very important one, for some kind of international system. We are living today in the 20th century, not in the 19th, and if we would live happily and well, we must think in 20th century terms. Economically and technically, the world we live in is a very different world from that of 1840 or even 1890.

It is a world so closely interwoven by its technical advances that the very idea of sovereign and independent nations going their own way to their appointed destinies ought to have an archaic sound.

In connection with modern developments in transportation and with modern developments in manufacturing, the various areas of the world are now so closely knit that we are faced with a completely different set of problems from those of the old isolated nation state. The automobile in which you ride and the telephone through which you talk would both be impossible if it were not for the cooperation of many different countries in providing raw materials and manufacturing skills for their production. Economically the experience of the last two decades has shown the impossibility of a rational control of certain raw materials unless we can have an international organization. Take such products as oil, cotton, or wheat: what good does it do us in this country to say that we will produce just such an amount of these commodities unless we can get the other nations of the world to agree to ration them in some similar fashion? If we decrease our products of cotton, India and Japan increase their acreage and take our foreign markets away. If we decrease the amount of wheat which we grow here in the Middle West, Russia and Argentina can increase theirs, and compete more favorably at the international bargain counter. These are real factors in the kind of world we live in. They must be faced if we would live intelligently in this century.

NO ECONOMIC INDEPENDENCE

The complexity of the economy of the nations of the Western world is today such that the continuation of their independent existence is virtually impossible, or if not impossible, at least possible only at a tremendous price. Any

upset which takes place in the world today has its repercussions in other countries. Every tariff barrier which one nation sets disturbs the economy of nearly every other nation. The wealthier the nation is the more dependent it is upon the rest of the world. I suppose that in many ways Tibet is today the most independent country of the world, because Tibet has the lowest standard of living, and has the least need of importing commodities from the world at large. England and the United States and Germany are the least independent for the very reason that they are the most industrialized, and have developed the most complex economy. These are features, I repeat, of our 20th century world, and features which we must think about.

There is a natural tendency to want to deal with only current problems in terms of the solution of a past age. That tendency is very prevalent today. There are many people who insist upon dodging the realities of the 20th century by spouting the shibboleths of 19th century political economy. If we want peace, if we want prosperity, if we want any security for ourselves and our children, we must think in 20th century terms, and find 20th century solutions. Hence I suggest to you that one feature of the world we live in is its interdependence, and that the only solution to peace among the interdependent parts is an international organization which can deal with both the economic and the political problems of our time.

U. S. A CHIEF OFFENDER

It is not enough, however, to talk about some international organization. It must be effective. We have had one attempt in this direction in our time—the League of Nations. It was a noble attempt, and has made a contribution to the cause of peace so significant that we cannot appraise it satisfactorily today. Nevertheless the League failed. It failed in the first place because the United States, having originated the idea, refused to join with the other nations. Of that I shall say something in a few moments. It failed also because it was built upon the principle of national sovereignty. The Treaty of Versailles, which gave birth to the League, gave birth also to more independent and sovereign nations than the world had seen for a long time. The League operated on the principle that independent nations should come together under the Covenant for their common good. This explains why most important decisions taken by the League had to be unanimous decisions. This explains also why the League was in the important issues of the early thirties so ineffective. Unless we can achieve a closer union than

was provided by the League, we shall not have an *effective* international organization.

SOVEREIGNTY OR UNITY

I am not so concerned this morning with the question of what kind of international organization as I am with the importance of American participation. Nevertheless I have gone so far that I ought perhaps to say a few more words on this subject. I happen to be one of those who believe that Clarence Streit in "Union Now" has said many and important things. Not all that he says is by any means true, and it would be a mistake to treat him as a legislator drawing up a plan for world cooperation rather than as a prophet preaching the principles of the future. What his plan emphasizes is the necessity among countries for some kind of union that goes much deeper than any league of nations. What he has pointed out is the weakness of collective action by nations which insist upon remaining sovereign and independent. What he has pointed out is the parallel between the world today and that most crucial period in our history, the years between 1783 and 1787. We had then a league of nations in this country. It was called the Articles of Confederation and sometimes the League of Friendship.

After the Revolutionary War, the thirteen States were as jealous of one another as they were collectively of King George of England. The Articles of Confederation were essentially a league with all the weaknesses attendant upon an ineffective central government. Each State maintained its own currency system, and business in this country was desperate as a result of the fluctuating values of the monies of the different States. Each State maintained its own internal economy, and there were tariff walls between Pennsylvania and New Jersey, between New York and Connecticut. Each State maintained its own army and navy, and in these few years there were eleven territorial disputes between these thirteen States. When the Indians invaded western Pennsylvania, Congress had to ask the Government of Massachusetts and Virginia to send militia and food supplies to fight the Indians. And if Virginia and Massachusetts found it inconvenient to do this, the Pennsylvanians were left to fight alone. Then when the danger threatened at the northwest corner of Massachusetts, the Pennsylvanians saw no reason why they should go to the rescue of their New England allies. It was chaos well described by a foreign visitor who said that the United States was a group of sovereign and independent States loosely held together by the *Saturday Evening Post*.

A MIRACLE OF STATESMANSHIP

The situation became so bad that each State sent delegates in 1787 to a convention in Philadelphia to apply patches to the Articles of Confederation. By some miracle of statesmanship these delegates, instead of exercising political needlework, scrapped the Articles of Confederation completely, and in one hundred hot and sultry days of a Philadelphia summer, wrote the Constitution of the United States. They gave to the central government of this nation the power over citizenship, currency, a central army and navy, and the foreign policy. They set the stage for a united nation which, with its natural assets, could in 150 years have the most incredible growth and prosperity which the world has ever witnessed.

TOWARD WORLD CITIZENSHIP

We face that same problem today on a larger scale. We could have peace and prosperity if we would organize the world in a sensible way. We would have to pay the price. Just as Virginians could no longer look upon the sovereign and independent State of Virginia as the seat of their primary political allegiance, but had to fraternize with Pennsylvanians and people from Massachusetts, so we should have to put less emphasis upon our position as citizens of the United States and more upon our role as members of an international organization. That takes a wrench in one's thinking. It reminds me of the pregnant phrase once used by one of my college classmates when I walked into his room and found him sitting in a chair in the middle of the room gazing at a blank wall. I asked what he was doing. The reply came, "I am rearranging my prejudices." That is what we need to do, and what we will do if we are sensible.

AMERICA COULD LEAD

There can be no effective world organization unless the United States takes an active and responsible part. That was the second proposition in my thesis, and one which demands much less time than the first. If there can be no peace without an effective international organization, then it follows that no international organization, barring the kind which Hitler would impose upon the world, can be possible without the inclusion of the wealthiest and most powerful nation of the world. This country is strategically located. It has immense resources. It has developed to an unusual degree the industrial processes necessary to produce the material of modern warfare. If we want peace, we must join with other countries to guarantee peace, and no guarantee which leaves us out could be permanently effective.

tive. This may sound to you like chauvinism, but I do not intend to boast about this country but to plead with you to realize that not only our own peace and prosperity, but that of the Western World depends upon our willingness to take as a nation an active and responsible part. We failed to do that in 1920.

After conceiving and proposing the League of Nations to the rest of the world, we walked out. We insisted on an isolationist position, and now the inevitable development of events has caught us short, and once again we find that we cannot live either isolated or insulated from the rest of the world. Whether we like it or not, what other people do affects us. We are now on the brink of actual warfare. We have set up the first peace-time conscription in the history of our country. We are spending billions of dollars on a military program. We are preparing the way for an economic depression so great that it will make the early 1930's seem like a Sunday School picnic. That is

happening to us, not by our own volition, but as a result of what is happening in the rest of the world. Would it not be wiser to take counsel with other countries and to provide the conditions for a world at peace rather than to face periodically this kind of catastrophe? When the lightning strikes, it doesn't help the ostrich if his head is in the sand.

NOT STRENGTH BUT WISDOM

These are the reasons why I say that the kind of post-war reconstruction to be conceived is the most momentous issue which we in the United States face today. It will do us no good to go into this war and to win this war if we are not prepared to implement the peace. In the last war we were like the sick patient who, when in trouble, promises to do what the doctor tells him, and then when he gets a little better, rejects the doctor's advice and refuses to pay his bill. What worries me is not whether this nation can become strong enough to prevent a German victory, but whether

this nation can become wise enough to prevent the destruction of the Western World through the chaos and the anarchy which will engulf us if we cannot think in 20th century terms and find a 20th century solution to our problems.

CONVICTION IS RESPONSIBILITY

There will be no durable peace in the world without an effective international organization, and there will be no effective international organization unless the United States plays an active and responsible part. That is the challenge which you face as you go out from Earlham, and no decisions which you subsequently make will be more significant than your decision on this issue. The more you believe in peace and the peaceful settlement of disputes, the greater is your responsibility to organize the world on peaceful lines. Think hard and decide wisely, for you and your children will have to live in the kind of world which you elect.

Corrosion Inside the Cup

BY PAUL COMLY FRENCH

Executive Secretary National Service Board for Religious Objectors

MILLIONS of words have been written and spoken during the past months about the international situation and what the relationship of the United States should be to the war.

Military men have declared that we must join with England if America is to survive the onslaught of the German mechanized forces; educators, politicians, religious leaders and just plain folks have insisted that we have a moral and ethical obligation to civilization to join the conflict. Others have felt that the war was not of our concern; that it was primarily another imperialist war directed toward control of colonial peoples and natural resources. Christian pacifists, while deeply deploring the German attacks, have maintained that the way of Christ opposes all violence and that the essential values we all seek to preserve can never be secured by mass murder.

Perhaps each group, from its own viewpoint, is correct. Personally I am firmly convinced that a world of brotherhood and love can never be attained by killing human beings, bombing cities or starving women and children through a systematic blockade. These things, to me, are fundamentally evil and a direct violation of all that Christianity means. Holy ends, I am sure, can never be attained by means which all men recognize as basically evil.

I do not seek now, however, to defend a position which I think is sound. For some time I have become more and more concerned about a trend in our national affairs which I believe many people have failed to sense. It is the evidence of a lack of moral and ethical standards on the part of our national leadership. I am not thinking solely in terms of political leadership, but of educational, religious and individual as well; and I am not thinking in the conventional terms of institutionalized religion, but rather of the very fundamental values of human relationships. Unless men can have faith in what other men say and do, we have no basis on which we can function together.

Each move that the Administration has made in relationship to the European and Asiatic war has been based, it seems to me, on a cynical disregard of the obvious meaning and intent of statements which they have previously made. It may be argued, and I am prepared to accept it as sincere, that the leaders of the nation believe that we are in danger of military invasion and that this danger justifies their actions. If they sincerely believe what they have declared the facts to be, then I think from their standpoint they were right in asking for an extension of the length of service of men drafted for the army. When the

Selective Service Act was passed last year, most of the military people felt that a year was not sufficient to provide the training needed for a mechanized army. Yet neither they nor the Administration, nor the Congress pressed for longer service because it would not have been politically expedient to do so. Recently a proposal was made that the ban on the use of drafted men outside the Western Hemisphere should be lifted; again it was said that it would be better to change the length of service first and then come to the Congress again with a request for removal of the Western Hemisphere ban.

I heard most of the debates on the Selective Service Act in both houses of the Congress, and there is no question that the Congress intended it to mean just what it did mean to most of us. Yet American troops have been sent to Iceland, which under any definition does not belong to our part of the world.

Each step that has been taken has been taken with the assurance that it was a move to keep us out of war, yet each step has inevitably been another step on the road to involvement. Now it may be that the Administration feels it must go ahead on the course it has chosen even though it leads to a "shooting war," because all civilization depends on the defeat of the German armies.

But it seems to me that this complete disregard for pledged words and previously made statements, and the generally cynical attitude toward the people who will be called on to die, is doing more to destroy the essential ethical and moral values of life than almost anything the Axis powers may do. Suppose we do move on and on until we are actually in the "shooting war" and finally inflict a military defeat on the Germans. Unless we have some moral

and ethical code which governs us, we will not have the intellectual integrity and spiritual motivation to bring about a just peace. It will be merely another Armistice until the Third World War starts.

Talk about the four freedoms everywhere in the world is idle gossip unless we, who espouse them, have the leadership which differentiates between political expediency and cynicism, and the real values which the life of Christ exemplifies.

The present policy of our Administration is moving swiftly toward the very things that most Americans oppose in the whole Nazi-Fascist-Communist philosophy—the utter disregard for truth and decency and worth of the individual. It seems to me that this breakdown of moral and ethical values should concern us as much as the question of whether we actually enter the war,—and should probably concern us more.

A Declaration of Faith on Form 47

On Religious Training and Beliefs

Describe the nature of your belief which is the basis of your claim made in Series I above.

We may assume that conflicts have existed and probably always will exist between human beings, both individuals and groups. We attempt to solve conflicts in order to bring about better understanding between and better security among human beings. Man has for the most part resorted to the means of violence in the form of war in order to resolve the conflicts that have become seemingly impossible to settle by other methods. We now find nearly every country building armaments to defend or extend its national state and ideals.

It is my conviction that democratic ideals and Christian ideals cannot be defended or extended when the people resort to the means of violence. The means will largely defeat the ends desired. To kill is an evil. Evil hardly ever brings about that which is good. The methods of violence are not those of good will or love; both violence and the attitude of killing foster the perpetuation of strife, hatred, fear, anger, suspicion, intolerance, insincerity and all that is opposed to bringing about understanding and fellowship amongst human beings.

Jesus Christ showed us in his life and teachings a way of life based on the love of God and man. He sacrificed his own life and did not take the life of his enemies for that which he believed. His philosophy of life, mainly as expressed in his Sermon on the Mount, is based on love and understanding of all people, regardless of race or color. He who said, "Blessed are the meek," "Love your enemies, and pray for them that persecute you," "Bring us not into temptation but deliver us from evil," and many other sayings that would seem to con-

As an inspiration to both younger and older readers, we are permitted to reproduce this statement which one young man made to the draft board in claiming the status of a C. O. His pacifist convictions have arisen because he has taken the religion of the New Testament seriously, those who know him testifying to the genuineness of his religious life and pacifist testimony.

note tolerance towards one's enemy rather than violence, surely meant us to sacrifice our own lives for what we believe rather than resort to the killing of those who believe differently.

In attempting to adopt Christ's philosophy, which I believe to be thoroughly practical, consistent, and universally applicable, I have come to realize that in our lives, both as individuals and as a national group, we should attempt to do away with the use of violence as a method of solving conflicts and start building a "social order which will suffer no individual or group to be exploited for the profit or pleasure of another." If a group is violently attacked by another group, my belief is that one has a greater chance of preserving democracy and Christian ideals by offering non-violent resistance to the enemy rather than resorting to arms.

Non-violent forms of group action, in which the individuals using this method accept suffering themselves rather than inflict suffering on the enemy, tend to minimize violence rather than to create more violence. It is a type of group action that has a psychological effect upon the enemy and is conducive to giving up violent methods and coming to a creative understanding. It is my belief that this method of solving conflicts (much like that supported by Mahatma

Gandhi, leader of the National Congress in India), coupled with expressions of love and good will towards our enemies, is a practical and fully Christian means of dealing with those whose ideals and actions appear to be opposed to democracy and Christianity.

Having the above convictions, I find it impossible to participate in military training or non-combatant service under military supervision.

Explain how, when, and from whom or from what source you received the training and acquired the belief which is the basis of your claim made in Series I above.

Most of my religious training from the theological aspect was received while at St. Paul's School, a private Episcopal Church School which I attended for five years, 1932-1937. The minister from whom I received most guidance at that time was the Rev. Meredith B. Wood. During my last couple of years at the School I became convinced that Harvard, for which I had been entered since birth, was not the college at which I would be able to broaden my experiences and be able to find that occupation or way of life which coincided with the Christian ideals that had been taught to me at St. Paul's. What I wanted was a college education that would help me find that way of life. Antioch College, which I have attended for the past three years, has fully satisfied the type of education I desired. Two professors in particular have influenced my thinking. First, Bishop Paul Jones, the pastor of the College, and second, Dr. Manmatha Nath Chatterjee, a professor of Social Science.

On the college campus I have shown an active interest in education for co-operatives, and in the furtherance of pacifist ideals. Many of my extra-curricular activities have been in coopera-

tion with other pacifists, both students and teachers. My active interest in the American Friends Service Committee, the Quaker meeting for worship, the Fellowship of Reconciliation, and other pacifist organizations has led me to form for myself a philosophy of life that is not only pacifistic but also, I believe, essentially Christian. From Mr. Chatterjee and other Hindu followers of Mahatma Gandhi, I have come strongly to believe in "non-violent direct action" as the most Christian means of solving human conflicts between large groups of people.

Under what circumstances, if any, do you believe in the use of force?

There are times when an insane person must be dealt with by bodily force, but even in these instances killing is not necessary. When dealing with criminals it is better to use methods that do not further killing and will minimize the violence on the part of the criminal. My belief is that in most conflict situations the force of *Love* can be the most potent instrument in resolving the conflict. The forces of good should be realized as some of the most universal forces and as the only forces that will bring out the best in human beings. Although there are a few circumstances when I can see that force might have to be used, this does not apply to use of force on a larger scale such as in the premeditated killing that takes place in violent warfare. Actual killing is necessary only in a few of the rarest circumstances.

Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions.

During a part of my last year at St. Paul's, my participation in a weekly informal group meeting to discuss "prayer" gave me a deeper insight into some of the basic attitudes which are enveloped in my pacifist philosophy. At college during my freshman year I participated in many discussions on the Cooperative Movement as a method of solving some world economic problems and as a means of expressing Christian ideals and democratic ideals in business economics. During my second year at college I became chairman of the Peace Dinners Committee, which sponsored weekly dinners. At these dinners we had a speaker give a talk and lead a discussion on current international problems. Those attending the meetings went without their dessert, and instead contributed the money to a fund for sending an Antioch student to the Student Peace Service for the following summer. The Student Peace Service is a branch of the American Friends Service Committee.

During the summer of 1940 I worked at one of the Work Camps run by the American Friends Service Committee for those desiring to actively express in constructive work their attitudes of Christian love. Our group of eighteen work campers worked for eight weeks approximately forty hours a week on various projects in a poverty-stricken mining town, Scotts Run, West Virginia. In addition I spent about twenty hours a week in recreational work at the Presbyterian Center in the mining town. That summer at the Work Camp was the most valuable and most fruitful summer I have thus far experienced because I felt an expression in my living of the love and goodwill that Christ desired all people to show in their lives. It was not the act of paying \$100 to attend the Work Camp that counted most; what was important was the feeling of helping others who needed much help, and attempting to abolish the involuntary poverty that existed among those human beings.

During my past year at college, 1940-1941, I have worked closely with the pacifist group. My help was given in forming and working with a small work group that did constructive physical work in the college community. Our projects included building a Youth Hostel, collecting firewood for aged townspeople, and helping a few Negroes build their houses. Approximately four or five hours a week was spent on this work. It was an attempt to carry over into our college life some of the aspects of the Work Camp philosophy. In conjunction with our work, for several months we held early morning meetings for worship at 7:30 three times a week. My other activities during the past college year include attendance at Quaker meetings for worship on Sundays, participation in Fellowship of Reconciliation meetings and other pacifist group meetings. I have also become a member of and given support to the Episcopal Pacifist Fellowship. In view of my interest in cooperatives as a way of organizing business, I served for nearly two college years on the Board of Directors of the Antioch Campus Valet Cooperative Association.

It is my belief that my participation in the above activities has been an expression of the Christian religious ideals that I hold most dear.

Have you ever given public expression, written or oral, to the views herein expressed as the basis for your claim made in Series I above? If so, specify when and where.

My views have been publicly expressed during various discussion meetings at Antioch College. In a class at Antioch called "Techniques of Everyday Speech,"

which I took in 1939-1940, my views were expressed in two or three speeches given to the class. In a letter and statement to the Fellowship of Reconciliation, written on November 6, 1940, upon joining the organization, many of my ideas were recorded. Some of my college papers have been expressions of my point of view. Many of the latter are available for examination. At the Friends Work Camp I had many opportunities to discuss my ideas with other campers. In letters to my family I have also given my views, and many of these are available. On November 8, 1940, I submitted a statement of conscientious objection to Military Service to the Registrar, Department of Christian Social Relations, Protestant Episcopal Church, 281 Fourth Avenue, New York City. This registration was for members of the Protestant Episcopal Church.

PRAYER—A FANTASIA

Before a lighted hearth, some men and women talked of prayer. "What is prayer?", they asked.

Said one, "A searching for the soul's desire," I read somewhere. The spirit seeks, in supplication or gratitude, to reach some cosmic amplitude."

Another said, "If prayer expresses then the spirit's nearest want, all breathing men do pray, each by his stature's measure: he who, with face to sun, dances for rain; who sings for bread; who in cathedral bows his head or burns a candle for a stricken friend. The pattern of being molds the prayer," he said.

After an interval of quietude, another spoke. "Prayer is an art, it seems to me, learned through the years with ardent will; the composition blent of skills in rhythm, harmony. Artist it is, who veers silence to music or within a day can frame the light and color of a song. The soul creates its own abstract design, and practical for deeds of now."

Watching the flames within the chimney place, the men and women heard a voice from one unseen, a Presence in their midst. "The wood has set its way in life of tree, yet burns, while burning is the fire's need. For prayer is not prerogative of man alone, its essence lies in chemistry of all that is, the dire urge to find an Eden's road. The alchemy of centuries reveals reluctantly the bouldered path of Deity. Prayer is the gesturing of sterile dreams until it sights imperilled trails of destiny. The gods of truth march on by crumbling worlds, choose the sharp pricking of the rougher pass, nor count mortality."

LAURA C. BUFFUM.

New York City, N. Y.

Every Twenty Years?

BY ANNA McCRACKEN

THE outstanding characteristic of the human mind, it is said, is to generalize. Even from so slight a basis as one occurrence, the generalizing mind creates a universal and anticipates similar occurrences on all comparable occasions. If the generalization is accurate, we may say that the mind has discovered a universal; if not accurate, then it has merely created one which it will recreate in combat with conflicting generalizations from other encounters with the environment that lies without us and within us. It is this generalizing characteristic of the mind that reveals those tendencies toward rhythm in the universe known as laws of nature; that gives insight into the realm of the spirit. If the generalizing leads down a blind alley—blocked by “exceptions”—our generalizing propensity is recalled from that excursion, sometimes regretfully, sometimes with glad relief. It was the latter that accompanied the placing of the question mark after the generalization implied in the title of this article. And it was not only the numerical precision of the generalization that was being questioned.

On the train that recently brought me back to my usual round of duties was a group of three—two Friends and one Presbyterian—traveling on a group ticket from their draft board and bound for the C. O. camp at Merom, Indiana.

The days between the receiving of the official notices and our departure had been a whirl of varied activities. One item in the instruction folder had said, “label everything.” As I wrote my nephews’ names in indelible ink on linens, carved them in wood, scratched them in enamel, or sewed name-tapes on ties, an impromptu refrain kept forming in my mind, usually accommodating itself to whatever tune was being hummed or sung by the eight-year-old engaged in her own pursuits near by. The words of the refrain, with variations and interpolations, were “every twenty years”—a generalization projected far ahead and based on the current repetition of an experience of twenty some years ago when, in another draft, we were sending a brother off on another C. O. mission. Then I had made a utility kit of heavy khaki with pockets for about everything, and made to fit the article each was to contain. It had been bound in blue, with blue ties to hold it in a rolled position, and his name was in large blue type on the outside. I wondered, idly, on which side of the ocean it got lodged. I do not recall seeing it later. “Every twenty

years”—the refrain was repeated, now to the tune of “Marching Through Georgia.”

I opened a 1941 notebook to see if it needed identification marks. A rough draft of what seemed to have been answers to a questionnaire caught my eye, and I read, “I do not believe fighting is the way to solve problems.” Twenty years ago we probably would have couched our sentiments in other words—less realistic ones—for we had not penetrated so far through the foam that lies on the surface above every question that seethes with personal convictions and emotions.

Twenty years ago I had found it thrillingly exciting that draftees should, against all odds, bear witness to a way other than slaughter for the curing of the world’s ills. Now I am filled with a hushed, numbing—almost aching—calmness. For I have observed what price one may pay for not being an opportunist; that a conscience is one of life’s greatest luxuries. I could not so much as turn my hand toward influencing any young man either for or against becoming a C. O. The price now, and through years that follow is too great. It must be his conscience that decides.

A college man might easily become an officer, with an officer’s pay check; and, in the future, doors of opportunity would open to which the rank of reserve officer would be a helpful password. Instead, as a C. O., he will be confronted with questions, such as his eligibility for civil service examinations and positions because of his noncommittal discharge from the army: a discharge neither honorable nor dishonorable; merely a discharge the C. O.’s were given. Later, when other draftees are receiving state and federal bonuses, his mortgage may be due, or some doctor bills—and the conscientiousness of years ago

takes on an almost selfish aspect as wife and children become involved. It seemed so personal a decision at the time; and yet, knowing something of the cost, both subjective and material, unhesitatingly the next generation follows the same course—“every twenty years.”

As we labeled, mended, ironed, and packed, some one read aloud the article, “Onward Christian Soldiers,” in the *Saturday Evening Post* for August 19; an informative article concerning C. O. camps, the organization of the American Friends Service Committee during the first World War, and its method of working now, with a touch of humorous ridicule directed toward a few of the members of one of the sects represented.

A touch of ridicule—my thoughts ran on—was probably necessary to get the article accepted; or perhaps it was an apology for so sympathetic an understanding of the movement; or one of those things the public is supposed to demand, like the description over the radio of an aviatrix in high-toned boots and leather flying jacket on a hot summer day when she really was wearing low sneakers and a limp cotton blouse. As my thoughts readjust to a new tune from the eight-year-old, a stop signal flashes! More may be involved here than is readily apparent. Have you not noticed yourself, and others, idly testing the strength of physical materials? For instance, in the woods, when one cautiously bears his weight on a hanging grape vine just to see how tenaciously it holds to the tree it entwined, or applies his strength to some slender bar to see when, or if, it will bend. But do we thus experimentally try the strength of a concrete footbridge or a railway rail? No, we test only something in whose strength we have some doubt. When we wish to test the strength of human convictions, is not ridicule our readiest testing method?

Twenty years ago, when the C. O.’s had to run the full military gauntlet before they could be released to the American Friends Service Committee, ridicule was applied in thick layers by every official in the line. The generalization then prevalent—that anyone who would not fight was a coward—has met the force of conflicting generalizations emerging from the observed results of these and other tests, until now no interest is shown in the applying of tests so rigorous.

It may be, or it may not be “every

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

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Richmond, Indiana
101 South Eighth Street

twenty years," but unquestionably it has been "onward Christian soldiers." At whatever the personal cost, the C. O.'s of twenty years ago have pushed forward to much easier terrain for those of today. And yet, the penalty for a

conscience is still severe: one, two, or two and a half years without income, beside the expenditure of all those hard-won youthful savings that would have made a down payment on a home, or paid for additional schooling, not to

mention the future handicaps of having been a C. O. If one is looking for clear-eyed, far-seeing courage, I know of no more fruitful place to search than amongst the C. O.'s.

University of Kansas.

Pacifism is Good Biology

BY F. W. DRY

PACIFISM has been claimed to be good psychology. My thesis is that pacifism is good biology. A biologist of all men can warn against the wrath that threatens, but he may aspire also to communicate visions.

Like Thomas Hardy, I am painfully aware of "the grimness of the general human situation," of the apparent "defects of natural laws." Hordes of species have emerged, flourished, and passed into oblivion; most of them, leaving no descendants, coming to a complete dead end. Extinction follows creation.

The primrose path from which we humans should take particular heed is that of high specialization. The collapse of heavily armed monsters of moderately remote geological times, and the disappearance of the recent Irish elk with its unwieldy horns, is a phenomenon most pertinent to our plight. The fossil record shows, says Dr. Raymond Pearl with devastating clarity, what it is that has so often presaged extinction. A group gains ascendancy by extreme specialization, which makes possible big increase in numbers, and then is bundled from the stage. There is more than one possible explanation of how this happened, but happened it has, down the geological ages, with monotonous repetition.

The danger lies in specialization proceeding to a disproportion that means failure. Applying this principle to mankind, "It avails nothing," says Professor H. L. Hawkins, from whose papers I am drawing freely, "it avails nothing for an organism or a body politic to be in otherwise perfect order if one of its ingredients is out of proportion. An organism, or a kingdom, if divided against itself, cannot stand."

The position of our own species is perilously unbalanced. With his combination of brains, hands, and voice, man is outstandingly specialized. Working together, stimulating one another, remembering, and recording, we have made tools with a vengeance. These machines are extensions of our arms, legs, eyes, and ears. They are added organs—steam shovels, aeroplanes, telescopes,

This article appeared in "The Friend" of Australia and New Zealand for June, 1939, shortly before Europe was launched upon another catastrophic war. Despite the fact that two or three allusions therein are anachronistic, the intervening developments strengthen rather than weaken the thesis presented.

radios—extreme specialization in our equipment as living organisms.

The hard casing of shell fish and sea urchins and the armour of reptiles has been prone to run to seed. Since the embarrassment of mineral wealth seems to overwhelm a large proportion of the organisms that come within fossil-hunting reach, "it may be taken as provisionally true that mineralisation, however useful it may be in moderation, becomes gradually a disease," with calcium the chief culprit. In the running amok of the human race, iron has loomed large in the past, but now the chemistry of species suicide is dangerously intricate.

The accelerated pace of human invention and discovery has led in recent centuries to a great increase in world population. One clever device in the onward march from pointed sticks and flint scrapers has served as the basis for the next, and the rate of mechanical and chemical progress has become explosive. But wisdom lingers. We tool-making animals and super-medicine-men threaten to blow ourselves up and out. And the supposedly realistic struggle for existence "is only a mad race for perdition."

Therefore, view this situation dispassionately. Do not be blinded to biological fundamentals by indignation at some particular breach of faith or imperialistic stroke in one camp or another. Get caught up in bellicose rivalries, on whichever side, and we are a threat to the human race. But we are not blindly helpless. We can apply our brains to the control of our destiny and help one another out of this pickle, and for the individuals who grasp the calamitous unbalance of mankind, the logical reaction is to make the personal

refusal to take a hand at smashing the species.

Let "advanced" nations quietly recognize their pathological affliction, a state of unbalance, essentially that which has trapped group after group of animals down the geological ages. When we get them in perspective we can escape our cancerous fears and hates. Quit the backchat of biased debate. We are all in the soup together. My argument draws its strength from far away and long ago, but its application lies here and now, so I would couple with biological fundamentals a simple specific proposal. Commission Lord Londonderry and Mr. Lansbury to negotiate an understanding with Germany.

It is clear that mankind has an urge to struggle, and as a biologist I can see ample constructive scope for this urge, which is one thing that "goes off the deep end" in willingness for war. We can fight insect pests and germs causing foul diseases. There are population problems. In parts of Asia the birth rate is inconveniently high. In many white countries the birthrate is too low to maintain numbers in the long run. By reason and imagination we can not only learn the laws of evolution but apply them to *Homo sapiens*.

We can apply existing knowledge to the exploitation of our environment, and add new knowledge. Furthermore—and this is really great fun—we can help "backward" peoples to do this. A missionary from the Congo once told me that where he worked agricultural instructors were more needed than doctors. To the white populations that neglect this chance of self-expression, and pile up armaments to destroy one another, well might the President of the Immortals say: Bomb yourselves to perdition.

In the constructive pacifism of refusing to smash and hastening to help, there are three ideas familiar in scientific work. Men of science find it moderately easy to recognize, and seek to correct, their own mistakes, which are easy to make in research work. Apply that to the Treaty of Versailles and post-war policy. There is also the force

of example. Do a good job of scientific work and others will scamper to copy it. And there is the method of experiment, the indispensable and everyday working way of science. "Surely," to quote Professor Hawkins again, "it does not seem a hopeless experiment to try the effect of humanity for men, and to leave bestiality to beasts." And this is more worth trying after experiment 1914.

Various phenomena of genetics could be cited from which we should take warning—like "lethal factors," hereditary factors which kill; or from which we may draw encouragement—like the rapid constructive achievements of plant breeders. It is rather easy for a geneticist to feel depressed, but one thing from which I do take heart myself is the suddenness with which genetic events can happen. Mutations, startling hereditary jumps, are in the order of Nature. Couple with this the reflection that a few years are enough for a revolution in scientific thought, and I find it most inspiring that the pacifist thesis should have been put forward, reasoned and documented, by Bertrand Russel, mathematician, philosopher, and rationalist.

In a German book on human heredity, written twelve years ago, there is this encouraging thought. Happily, it is said, we need not suppose that pugnacity is an ineffaceable characteristic of Northwest Europeans, for it may be hoped that their powers of insight, which are exceptional, will convince them that persistent self-mutilation is senseless. In Europe it is widely grasped, by both peoples and rulers, how catastrophic an armed conflict would be. The Scandinavian countries live and let live pretty well, and I believe that the business sense of doing likewise will be learnt by the rest of Europe in quite short time, in time that is short not merely in geology but in history.

Stand aside from immediate frenzy. "We must not take too seriously" says Professor A. V. Hill, "the war hysteria of the present time. Let us think of things in their proper perspective and try to realize what science has actually done. Who would like to think of disease as due to evil spirits?" Quite soon it may be just as unscientific to have any time for war. In our education on this planet, it is vital that we learn the factors which bring collapse and extinction to a species, and those factors which give life and give it more abundantly, and that we act on this insight for the preservation of mankind.

As a remunerative and profitable investment there is nothing to compare with Christian life and Christian service.

MURIEL LESTER IS HELD IN "DETENTION"

BY JOHN NEVIN SAYRE, *Chairman*
International Fellowship of
Reconciliation

Will Muriel Lester be held in a British detention camp for the duration of the war? A cablegram of September 19, 1941, from Percy Bartlett, Secretary of the International Fellowship of Reconciliation, states that a "negative decision" has been taken as to her release but that this decision is being appealed.

It is just over a month since British officials at Trinidad boarded the American steamer *Argentina* on which Muriel Lester was returning to the United States from a tour of South America, required her to leave the vessel, seized her papers, escorted her to a hotel and then a "detention camp," where she is still held. For over a month, the British authorities have refused to specify to Miss Lester, her friends, or the public, the concrete charges for which she is sequestered. In general terms, the Embassy at Washington has pointed out, orally, that it is now the policy of Britain not to allow her citizens to travel, except for purposes of furthering the Empire's trade or defense and that Miss Lester said things in South America which do not fit with this rule. It was stated that Miss Lester is held on orders from the Home Office at London, pending an investigation of exactly what she said. However, neither the Home Office nor the Embassy has yet replied to the telegram of the Fellowship of Reconciliation, dispatched on September 5, 1941, to London and Washington, which read: "600 participants Fellowship Reconciliation Conference, Lakeside, Ohio, unanimously deplore action British Government removing Muriel Lester from American ship at Trinidad, holding her there past two weeks unspecified charges, stopping her speaking this Conference and subsequent meetings planned sixteen American cities. This arbitrary interference freedom of speech and freedom of religion by a Government which is sending over innumerable emissaries to tell us Britain is fighting Hitler's denial of same freedoms, will shock multitudes of freedom-loving Americans. Does Great Britain intend to hold Miss Lester in Trinidad in custody for duration of war?"

A copy of this message was also wired to the United States Department of State which has replied to Arthur Swift, Chairman of the Fellowship in the United States, saying, "The receipt is acknowledged of your telegram of September 5, 1941, concerning the reported detention of Miss Muriel Lester, a British subject, at Trinidad. Your

views concerning this matter have been noted but this Government cannot intervene with a foreign government on behalf of a national of that government."

It is possible that letters or telegrams from Muriel Lester's friends and influential Americans, sent to the British Ambassador, British Embassy, Washington, D. C., may be of some use in shortening her detention. She might be allowed to return now to England, even if the authorities are unwilling to let her continue in her vocation as an international ambassador to all countries of that full Gospel of Christ which does not halt at a national frontier.

There is no good reason why American citizens may not convey their views, about a case like Muriel Lester's, to the British Embassy. It is the business of an Embassy to keep its Government informed about responsible opinion in the country where it is located. Furthermore, Christians and supporters of democratic principles have a duty to appeal to any government, if occasion arises, in behalf of unhindered expression of religious utterance. This is one of those indivisible liberties that belong to humanity. Governments that claim to be fighting for liberty cannot infringe on such a fundamental freedom, even in war time, without damaging men's faith in their claims.

Especially those churchmen who have sponsored Miss Lester's meetings across the United States and who wish to build up an ecumenical world Christian movement, have a duty to speak out in behalf of the liberation of Muriel Lester.

Just when she is being detained, I read in Religious News Service (Sept. 13, 1941) that Dr. Daniel Poling, editor of *The Christian Herald*, and International President of Christian Endeavor, has "departed for London on a bomber out of Canada" with credentials from various religious bodies. The same news release states that "plans are under way for an increasing number of American clergymen to visit England in the interest of maintaining the bonds of fellowship between the people of the two nations." Now I ask:

"Is there not something wrong with an ecumenical Christianity which sponsors apostles in bombers for a two-country spiritual alliance but is conspicuously silent when Muriel Lester, apostle of brotherhood between all nations, is muzzled in her Christian preaching by indefinite internment, without trial, on an out-of-the-way West Indian island?"

Later—As we go to press, word comes that the British Government has consented to the early return of Muriel Lester from Trinidad to England, which means that she will not be allowed to speak in this country.—EDITOR.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

A VOICE FROM LONG AGO

Among the oldest Christian writings which we have any knowledge is an "Apology" by Aristides, a Greek philosopher. It was penned early in the Second Century before the New Testament was assembled. Some of the Scriptures, however, were known to Aristides; just what ones we do not know. His arguments were based almost wholly on the kind of lives Christians were living. The document after having been lost for many centuries was recovered from an old convent on Mount Sinai, by our late English friend, J. Rendel Harris, who also prepared an English translation of it.

Let this far-off age speak to us:

Initial Truths

Christians . . . have found the truth . . . they know and believe in God, the Maker of heaven and earth, in whom are all things and from whom are all things: He who has no other god as His fellow; from whom they (Christians) have received those commandments which they have engraved on their minds.

Uprightness

They do not commit adultery nor fornication, they do not bear false witness, they do not deny a deposit nor covet what is not theirs: they honour father and mother; they do good to those who are their neighbors, and when they are judges they judge uprightly.

Beyond Law

Whatever they do not wish that others should do to them, they do not practise towards any one, and those who grieve them they comfort, and make them their friends; and they do good to their enemies.

Breaking Cast

As for their servants or handmaids, or their children, if any of them have any, they persuade them to become Christians for the love that they have towards them; and then they have become so, they call them without distinction brethren.

Care for Conscientious Objectors

If they hear that any of their number is imprisoned or oppressed for the name of their Messiah, all of them provide for his needs, and if it is possible that he may be delivered, they deliver him.

Care for Needy

And if there is among them a man that is poor or needy, and they have not an abundance of necessities, they fast two or three days that they may supply the needy with their necessary food. And they observe scrupulously the commandments of their Messiah: they live honestly and soberly, as the Lord their God commanded them.

Thanksgiving

Every morning and at all hours on account of the goodnesses of God toward them they praise and laud Him; and over their food and over their drink they render Him thanks. And if any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another.

Prayer

As men who know God, they ask from Him petitions which are proper for Him to give and for them to receive; and thus they accomplish the course of their lives. And because they acknowledge the goodnesses of God towards them, lo! on account of them there flows forth the beauty that is in the world.

* * * *

And truly this people is a new people, and there is something divine mingles with it.

* * * *

We thank thee, O Lord, for this bright light shining to us across so many centuries. When we view the Church today in this light we are very humble indeed. We are so dull of vision, so in need of a passion for righteousness. May this lesson lift us to a higher practical plane of joyous, thankful, Christian living.

Amen.

PRAYER

Think praying thoughts
For each thought is a prayer;
And if you fain would reach your goal,
Sometime, somewhere,
The steps must be of praise
When climbing up the stair.

Ask not for self alone
When at the altar steps
You yearn to see God's face;
But ask that all may share
The benefit of prayer
With all its saving grace.

All thoughts are prayers,
And be they good or ill,
The reckoning will come,
And God your cup will fill
With that for which you prayed.
So think aright, for as you think, you pray.

NINA PRIDE HOAG.
Minneapolis, Minnesota.

SAILING ACCORDING TO CHARTED COURSE

By FREDRIC E. CARTER

I note this quotation in the September eleven issue of THE AMERICAN FRIEND, credited to Dr. Alexis Carrell: "Civilization today stands at the crossroads."

We are peering into the dark of a meridian hour, trying to fathom the meaning of a world so blind that it cannot see that the road we are being forced to take leads to deeper gloom and utter despair.

There are two things one may do at a crossroads: stand there and ponder which way to take; or, if fortunate enough to find some one of whom to inquire, take the way indicated.

"There is a way that seemeth right to a man, but the end thereof is the way of death." Yesterday I stood on Sleeping Bear overlooking the sun-lit, blue-green waters of Lake Michigan. Between this promontory where we stood and the Manitou Islands off in the clear blue distance were going a number of Great Lake steamers. The day was one of peace and calm, and the smoke of other vessels, hull down over the horizon, could also be seen, all going their way according to a charted course.

Through our glass we could see the white beacons and lighthouses, some on the main land, some on the Manitous, and another great floating sentinel anchored along the edge of the deep channel, warning ships of shoal water. These ship masters do not trust their sense of direction nor follow the course of the changeable wind.

Last night I watched the mysterious glow of the Northern Lights which seemed to bring the Great Dipper and the North Star almost within one's grasp. The whole heaven was aglow with stars, diamond bright and gleaming, and I remembered, "The Heavens declare the Glory of God and the firmament showeth His handiwork." The "noise of battle" and chaos seemed very far away, and another word once given to the Psalmist came clearly to mind: "You shall hear a voice behind you saying, turn you to the right, or to the left, *this is the way, walk ye in it.*"

Nature can be very beautiful, always majestic and awe-inspiring, sometimes cruel and merciless. Many ships have died in storm out there on what was yesterday a peaceful roadstead whose waters shimmered under the sun of a September afternoon. He who would bring his vessel to safe port must chart well his course. These are times when we must look not to the hills, but to the "God of the Hills" and wait until we get some clear word of guidance from beyond the stars.

Plainfield, Indiana.

Indiana Yearly Meeting Rises to Emergency

By Dorothy Heironimus

INDIANA YEARLY MEETING responded with confident determination to the report of Thomas E. Jones that an emergency fund of \$40,000 is necessary to keep open until the first of the year the Civilian Public Service Camps under the direction of Friends. The emergency has arisen because of official delay in opening the camps and assigning men to them, thus postponing the payment of regular maintenance allowances; also by having to care for so many young men in camp who are not Friends. Ten thousand dollars is the goal set by Indiana Yearly Meeting for its share. Iowa Yearly Meeting has already started raising \$5,000, and other Yearly Meetings are completing plans.

Thomas Jones, Director of the C. P. S., compared the spirit existing in the camps with that of early Friends, creative and positive in its approach to contemporary problems, pioneering in unexplored fields of human service. From salvaging operations in Massachusetts forests leveled by the great hurricane, to construction of a city park for the unprivileged of Baltimore, and rehabilitation of poverty-stricken rural communities, the work of the camps is planned by the boys, and in quantity and quality surpasses that done in similar camps under government direction.

But of even greater interest to Friends who sponsor the camps is the enrichment seen in the spiritual life of the boys themselves. The giving of life in service can bring about results beyond expectations. Already requests have been received from England, China, and Mexico that boys trained in the camps may be sent to those countries to assist in rebuilding devastated regions. They are welcomed where government and private philanthropic agencies are not permitted to enter. Music for this session was provided by a quartet from the Merom Camp and by Holman Whitson, a Negro camper of Moslem faith.

The Evangelistic Pastoral and Church Extension Committee called attention to the serious religious situation in the United States today, where more than half the population is not identified with any church, and many of those who do maintain ties take no active participation in church programs. But this does not mean that the American people no longer respond to evangelism, declared Willard O. Trueblood, introduced as the roving ambassador of Quakerdom. Only the older types of evangelism are rejected,

his experience has shown him, and every group still responds to the leader that understands its problems and needs. In this time of chaos when the old order is crumbling, evangelism must bridge the chasms between classes and break down the barriers between nationalities. For such a time the Society of Friends has a special message and special technique.

Epistles from foreign Yearly Meetings held a deepened significance for Indiana Friends as their hearts were moved in fellowship for those Friends whose meetings and members have felt the direct blows of war. The faith and strength of conviction apparent in these Epistles were an inspiration to all who heard them read, and the hope was voiced that they might be made available to all Friends.

The Peace and Service Committee in its report urged Friends to express their peace testimony as concretely and courageously as possible. Only sixteen of the monthly meetings responded to repeated requests for the names of men of draft age. Of the two hundred and eighty-five reported, two took the absolutist stand against conscription itself as a primary evil, forty-two were reported as having decided for alternative service under the A. F. S. C., thirty-three for non-combatant service in the army, and seventy-nine for military service. It was found that the majority of the conscientious objectors will come from the smaller meetings, many of them rural. In a number of meetings there appeared to be a reluctance on the part of both the young men and the peace committees to confer on these vital questions, and the committee urged Friends to endeavor to create an atmosphere in which the Quaker testimony could be discussed in a spirit of freedom and tolerance.

Frederick J. Libby, Secretary of the National Council for the Prevention of War, spoke to the meeting on the subject, "What Has a Pacifist to Say Now?" He decried the confusion of pacifism with passivism, preferring to identify it as constructive good will. Pacifists need offer no apology today, he declared. They are united in their condemnation of totalitarianism, but seek a more successful and realistic method of dealing with this evil than the use of force. He sees in the eight points outlined by the recent Churchill-Roosevelt conference, if sincere, the basis for a negotiated peace and maintains that complete victory cannot be won by the British forces. Endur-

ing peace through cooperation should be the goal of Christians round the world.

Stewardship, said Russell Branson of New Garden Meeting, North Carolina, is synonymous with discipleship. What one does with his life is stewardship: his time, his talents, and his possessions. The test of Christian stewardship rests not so much in what portion one has given as in what one has kept for himself. Christians today are called to minister to the needs of the world through simplicity in their own lives. Does Christ sit at your council table when you plan family expenditures?

The alcohol habit is really a personality problem, is the belief of Dr. Murvel Garner of Earlham College, a way by which individuals seek to escape the problems of life. But it is a hazardous form of escape, both to the drinker and to society. Dr. Garner urged the preparation of new and convincing educational material showing the dangers to life and to personality that arise from even moderate use of alcoholic beverages.

Robert L. Simkin of Chengtu, West China, soon to return after a year of furlough in this country, spoke of the tremendous advance that he has witnessed in the years he has spent in China. Margaret T. Simkin addressed the Woman's Missionary Union luncheon on "Chinese Women Speak to America," telling the part women are playing in the reconstruction of China, from country women to leaders in national life. Chinese women have earned the right to speak when the future of their country is planned, and they do speak through their activities. A number of guests were present at the missionary luncheon: Westine and Arthur Shufelt of Seneca, Missouri, Margaret Parker, formerly of Kenya, East Africa, Dorothy Pitman, for a number of years engaged in the Indian work in Oklahoma, and Harold and Harriett Cooper, formerly of India.

Clerks of the Yearly Meeting as reappointed were: William J. Sayers, Presiding Clerk; Isadore Kirk, Recording Clerk; M. Marie Cassell and Homer Biddlecum, Reading Clerks. Edward Linton was appointed as Announcing Clerk.

Although a loss of 280 was reported in the membership of Indiana Yearly Meeting, a gain was shown in the attendance at the Sunday morning meetings for worship. The loss has come through the dropping of inactive members.

Young Friends heard E. T. Albertson, Executive Secretary of the Indiana Council on Christian Education, speak on the controlled and disciplined life, asserting that the most valuable things in life are the intangible. Vernal Carmichael of Ball State Normal at

Muncie spoke on the need of character education.

Most of the meetings in reporting on their cooperation in social service with the township trustee and other social agencies in their communities, either did not comment or stated that such work was carried on by professional workers who did not need the help of the churches. The Social Service Committee urged the meetings of Indiana Yearly Meeting at least to acquaint themselves with the work and responsibilities of the social agencies and to give serious consideration to ways in which the local meetings can help and work with them. While recognizing that in our complicated economic structure social service is a science, the committee believes that there is greater need than ever for the churches to give religious attitude and purpose to social work. William Abrams told briefly of the social service project carried to successful completion by the Spencerville, Ohio, meeting, in which a home was built and furnished for a destitute family and employment found for the father.

White's Institute at Wabash reported that at the request of the State Welfare Department the number of children cared for was reduced from a daily average of 267 last year to 236 this year. A trained dietitian was employed, also by request. Additional housing for both boys and girls is a definite need. Esther Farquhar of Wilmington Yearly Meeting, now employed by the Indiana State Welfare Board, told the meeting that measured by present standards the home is still too crowded to be able to give the boys and girls the love and individual attention. The reduction in the number of children cared for has brought about a reduction in income, and the financial situation is causing some concern.

A fine cooperative spirit prevailed at the Earlham College session which was held on Saturday forenoon in Goddard Auditorium. The reports of the Chairman of the Board and the President of the College were favorably received, and the Meeting went on record as endorsing the financial campaign on which the College is entering for the purpose of securing additional buildings required and for strengthening the financial resources of the institution. Several pastors spoke appreciatively of the service which the College is rendering the active workers of the Yearly Meeting, referring particularly to the annual campus conference conducted in the interests of the pastors.

During the sessions of the Yearly Meeting, Indiana Friends were conscious of the loss sustained by the resignation of Milo S. Hinckle, as Executive Secre-

(Continued on page 440)

Berea College Plays Host to Kentucky Friends

By The Editor

ON Saturday and Sunday, September 20 and 21, the Kentucky Conference of Friends was held on the lovely campus of Berea College. Had one raised the question of such a meeting, even so recently as three or four years ago, the reaction would probably have been this: A Kentucky Conference of Friends? Why, there are no Friends in Kentucky—or hardly any. But this was not the first but the second annual gathering of the kind. It is but further evidence of how “good Friends get together” and are making themselves known to each other in this and that section of the country in which there are few or no regularly organized meetings.

This is a personal and unofficial report as presented by a non-Kentuckian in the person of the editor, who, with his wife, accompanied Sylvester and May Jones to Berea. This mixed quartet constituted the Richmond representation at the Conference.

The sessions opened early Saturday afternoon in the Fireside Room in Draper Memorial Building. Actually, this room is a part of the Danforth Memorial and flanks the beautiful little Gothic Chapel which William H. Danforth, a St. Louis manufacturer and a Berea College trustee, erected as a place of worship and aspiration for the youth of Berea. The Chapel and Fireside Room were incorporated in the fine Draper Memorial, of Colonial design, without marring the sense of architectural harmony and without seeming to be “added on.” Although the “fireside” motif was not strictly appropriate on a hot September afternoon, the artistic room offered an admirable setting for the Friendly gathering.

Our first impression on entering the room was one of surprise at the large number present. To be sure, they were not all from Kentucky, and not all were Friends. There were Friends from Ohio, including students from Antioch College, and Friends from Michigan and Indiana, and from Illinois. The largest Kentucky contingent was from Lexington, where the Wrights, the Palmers, the Beckers the Shelleys and the Motts form the nucleus of a growing group. Louisville was represented by Prentice Thomas, the vigorous Negro attorney who has been a moving spirit among Kentucky Friends and who presided at the opening session. While there are not many Friends in Berea in addition to George

and Eleanor Bent, there are several Friends in spirit who were present. Also in attendance were some Friends from scattered communities in which there are no Quaker groups.

“Inward Springs and Outward Expression of Quakerism” had been chosen as the general theme of the Conference. Accordingly, what might be called the keynote address was given at the opening session by Clarence E. Pickett on “The Principle of the Inner Light.” Without going into a philosophical or theological discussion of the principle, he interpreted it as a basic spiritual experience from which radiates creative living both in individuals and in the Society as a whole; and showed how it works out through our educational and social action programs.

Robert M. Jones, minister of the Cincinnati Meeting, gave an informing talk on the organization and activities of a pastoral meeting. The very fact that he was asked to render this service is indicative of a desire on the part of independent meetings, and groups of Friends to come to a better understanding of the spirit and procedure of our organized meetings which have a paid leadership. Indeed, such an attitude of friendliness was characteristic of all the sessions.

At the conclusion of the afternoon session, the visitors were taken on a tour of the Berea College Industries. This proved to be a highly educational and informative feature of the week-end conference. We had long known of these Industries, including furniture making, weaving, printing and various forms of arts and crafts, but had not thoroughly understood their *raison d'être*. They are not conducted for profit to the College and, as a matter of fact, they hardly break even. Their primary purpose is educational, instilling reverence for work in the minds of the students as an integral part of a well-rounded life. In the second place, the Industries provide the means whereby the boys and girls who attend Berea pay for their board and room. Every one of the nearly two thousand students in attendance is required to work from ten to fifteen hours per week, for which he receives regular wages. No tuition is charged at Berea College, which means that for its operation the College must depend upon a limited endowment and upon

liberal contributions to meet current expenses.

Berea College faculty homes were hospitably opened for the lodging of visiting Friends. Conference attenders had their meals together in college dining halls on the campus. Following the tour of the Industries, the group came together on a large open porch where they enjoyed a cafeteria dinner. As they ate and visted they looked out across the intervening valley below them and enjoyed an entrancing view of the Kentucky hills and mountains from which the student body of Berea College is recruited.

At the evening session we addressed the Conference on the subject, "Ties that Bind the Society of Friends." The questions and extended discussion which followed showed that Friends are more deeply concerned for the things in which we are fundamentally united than for the controversial things that tend to be divisive.

Sunday proved to be a full day for all attenders and especially for those who had any speaking responsibilities. Following breakfast together in the faculty dining room, conference attenders had their own meeting for worship in the Fireside Room at 9 o'clock, at which the yearning for spiritual unity was again expressed. Overlapping this meeting occurred an assembly of the Lower Division of the College, comprising the high school Juniors and Seniors and the college Freshmen and Sophomores, which the writer addressed on short notice. We have never spoken to a more attentive and responsive student audience, in which, however, there were several faculty members. One cannot stand before Berea College students and be among them without being impressed with their attitude of openness to truth. They appeal to one as a fine, unspoiled and unsophisticated group of young people who are at Berea for a serious purpose and who do not have to be pursued by the educational process. This does not mean that they are not wholesome, typical, fun-loving youngsters; but they are distinctive among American college student bodies. There is no doubt of that.

Leaving this assembly we hurried back to Draper in time to get a part of the student worship hour in the exquisite Danforth Memorial Chapel.

All Conference Friends attended the morning service in the Union Church just across from the Boone Tavern, when Clarence Pickett gave a heartily-received address explaining and interpreting the work of the American Friends Service Committee. The address was highly appropriate not only because of the Friends Conference but because Union Church, which has no denomi-

national affiliation, is liberally supporting the Service Committee program. Last year it made an appropriation of approximately \$1200 for the Friends work. Instrumental in securing such support are the few Berea Friends and also members of the local branch of the Fellowship of Reconciliation.

Union Church itself has a notable history which cannot be even summarized here. Suffice it to say that the church was organized around 1850, and out of its concern for the mountaineers came Berea College, which was established in 1855. Through all the years, therefore, the relations between church and College have been peculiarly intimate.

The first part of the afternoon session was given over to a consideration of the Civilian Public Service camps for conscientious objectors. Myron T. Hopper, a leader in the Church of the Disciples, gave an excellent exposition of the C.P.S. program, assuring Friends that his denomination and others of the larger groups would gradually come to the support of their young men who are in camp. Sylvester Jones followed with detailed information of the progress and needs of the camps, stressing their significance. These presentations received a hearty response.

In the concluding half hour of the Conference, the writer presented a summing up of the discussions as they related to the central theme, which he slightly changed to read, "*Inward Springs and Outward Streams of Quakerism.*"

The four Richmond Friends had planned to drive part way home Sunday evening, but on the insistence of their hosts, George and Eleanor Bent, were glad to remain over for the second night. This gave us an opportunity, first, to hear Clarence Pickett again as he spoke to the Berea students in the college chapel Sunday evening, telling them something of the Society of Friends and for what it stands. In the second place, it gave us an opportunity for a visit in the Bent home, which had not been possible during the sessions of the Conference. For many years George Bent has had responsibility for the distribution and sale of the output of the Berea College Industries, and he had many interesting things to tell us, not only concerning the Industries, but concerning Berea College in general. Although we knew that the student body is drawn almost entirely from the mountain areas, we did not realize that its territory includes eight States.

As a symbol and demonstration of what Berea seeks to do for its mountain constituents, George Bent had taken several of the conference visitors to see Contrast House, which is just what its name signifies. In the first place, the

College purchased a typical mountain cabin and moved it to a little draw or "holler" on the edge of the campus. There it stands as an exhibit of the type of cabins from which Berea students come. One room it left intact in its original condition. Students have been encouraged to use the other two rooms to show what can be done in improving their appearance with little or no expense. Close by this cabin stands Contrast House. Purchasing timber and materials that are available to the mountaineers, the College has built with student labor an attractive home furnished with modern conveniences so contrived as to be practicable for the mountain people. In comparison it seems almost palatial, yet the entire cost of the lumber and other materials was approximately but \$650. While this would seem to be beyond the range of most mountaineers, the house stands as a demonstration of what may be achieved in better housing where lumber is reasonably available and volunteer labor is plentiful. All of which is indicative of the kind of constructive service which Berea College is continually rendering its mountain friends. No wonder the visiting Friends felt so thoroughly at home at Berea.

After this pleasant sojourn with our friends, the Bents, they saw us off at daybreak next morning for our forenoon drive back to Richmond.

INDIANA YEARLY MEETING

(Continued from page 439)

tary, he having accepted pastoral work in North Carolina. The committee having the matter in charge was not prepared to suggest a successor. Pending the filling of the vacancy, the responsibility of the general direction of the work of the Yearly Meeting was given to the Executive Committee.

Throughout the sessions the inspirational messages were of a high order, speaking to the condition of Friends. The morning meetings for worship were in charge of Willard O. Trueblood, who also gave the half-hour devotional meditation on Saturday. On other days the half-hour period was led by Yearly Meeting pastors in the persons of H. Earl Cox of Fairmount, J. Grant Johnson of Wabash, and Kenneth Pickering of Knightstown. On Tuesday evening, following the day's sessions of the Yearly Meeting on Ministry and Oversight, the sermon at the meeting for worship was given by Percy M. Thomas. The Sunday meetings for worship were featured by stirring messages given by Willard O. Trueblood in the morning and by Charles M. Woodman in the afternoon.

QUAKERDOM AT LARGE

Gervas A. Carey, formerly head of the Biblical School of Friends University, has resigned as pastor of the Newberg, Oregon, Meeting to head the Bible Department of Pacific College. He began his duties with the opening of the College year in September.

* * * *

William B. Hull, son of G. Albert and Ethel M. Hull of Gasport, New York, has enrolled in the Department of Architecture at Syracuse, University, where he has been given scholarship recognition on the basis of previous work in that field. He transferred from William Penn College, which he attended last year.

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There are at present 413 men in seven Friends Civilian Public Service Camps. It is estimated that there are about 1200 men in the eighteen camps of the three cooperating groups, Brethren, Mennonites and Friends. Of the 413 men in the camps of the American Friends Service Committee, 103 are members of the Society of Friends.

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Following up the previous announcement which appeared in these columns in our last issue, the Friends Mission Board of Philadelphia reports that a cablegram from Gilbert and Minnie P. Bowles tells of their safe arrival at Honolulu on September 22. Their two sons, Herbert and Gordon, with their families, are resident in Honolulu, the former as a prominent surgeon and the latter as Professor of Anthropology in the University of Hawaii.

* * * *

Announcement has been made that William D. Webb, graduate of Earlham College and formerly of Richmond, son of Margaret D. and the late John R. Webb, has been appointed to missionary service in East Africa under the American Board of Foreign Missions (Congregationalist). Assisted by his wife, he is to be Principal of a school for boys and girls. The Webbs formerly taught in the American University at Beirut, Syria, where they were married. Between their service in Syria and their return to America, they served in Shanghai, China, for five years.

* * * *

"Our Gracious Ladies" is the subject of a series of personal sketches which appear regularly in the Boston *Herald-Traveler*. The subject of a recent sketch was a Friend, Florence M. Selleck, of Cambridge, wife of George A. Selleck. After citing her career as a Latin teacher, in connection with which she studied abroad in the American Classical School

in Rome, the interviewer tells of her present connections as a member of the State Board of the Women's International League for Peace and Freedom and as chairman of the Committee for the Relief of Refugees, to which work she is strongly committed. Florence Selleck is quoted as saying that she "feels that the greatest task we face today, both as individuals and nations, is to learn to live together harmoniously."

* * * *

Non-Friends sometimes show more appreciation of the significance of marriage "after the manner of Friends" than do Friends themselves. Evidence of this is seen in a recent wedding which occurred under the auspices of the Friends Meeting at East Parsonsfield, Maine. Francis Bedell Stitson, brother of Dorothy S. Bickford, a member of the meeting, and Naomi Mildred Thompson approached the resident worker, John C. Gatchell, asking him to perform the ceremony. After telling them that he was not a minister, he explained the true Friends ceremony, interpreting its significance. They were so impressed that they requested that they be allowed to be united in this way. Though neither was a Friend, East Parsonsfield Friends could find no Discipline prohibiting, and accordingly set an appointed meeting and supervised the wedding according to disciplinary provisions. Those present at the wedding who had never before attended such a ceremony seemed much impressed.

NEWS OF OUR MEETINGS

Gray Monthly Meeting of Western Yearly Meeting reports the recording of Harold Reeves and his wife, Helen Reeves, as ministers in the Society of Friends. Harold Reeves has had the pastoral charge of Gray Meeting.

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On the evening of September 17, from seven to eight o'clock, Leesburg, Ohio, Friends held a reception for their new minister, Adam H. Flatter and his family. At a beautifully appointed table, light refreshments were served throughout the evening. Following the reception the regular Monthly Meeting session was held.

* * * *

On September 13, the Ladies Auxiliary of the West Branch, Iowa, Meeting held its annual Quilt Show, which also celebrated the silver anniversary of the organization's founding and of the erection of the church building. A profitable and enjoyable afternoon and

evening were spent with a good program accompanying the exhibit. Many greetings from absent members were received.

* * * *

A farewell party was given to Arthur and Mildred Stansfield and their daughter, Eleanor, of Methuen, at the Lawrence, Massachusetts, Meetinghouse on September 17. A great many members of the meeting and Sunday School were present. Following a social hour of games, a gift of travelling bags was presented to Arthur and Mildred Stansfield and a pendant was given Eleanor by her Sunday School. Arthur Stansfield has accepted a position in Knoxville, Tennessee.

* * * *

Following a strenuous and successful service of a few years as Field Secretary of William Penn College, Charles O. Whitely, formerly Superintendent of Iowa Yearly Meeting, is happy in the prospect of resuming pastoral work, having accepted a call to the College Avenue Meeting in Oskaloosa. He succeeds Herbert Huffman, Jr., who has taken up the leadership of Clintondale Meeting in New York Yearly Meeting, in connection with which he is doing graduate work. Charles Whitely begins his services at College Avenue the first of November.

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On Sunday, September 7, the Friends meeting at St. Mary's, Ohio, in Van Wert Quarter, of which Herbert Haldy is pastor, rededicated its meetinghouse, on which extensive improvements have been made. The sermon was preached by Albert J. Furstenberger of Springfield, Ohio, who was pastor there when the house was dedicated thirty years ago. For several years Albert Furstenberger has been doing pastoral work in the United Brethren Church, and at the recent Miami U.B. Conference he was appointed for the seventh time to the Columbus Avenue and Bowlsville Circuit.

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Everett W. and Marie Chapman, formerly at Selma, Ohio, have moved to Dartmouth, Massachusetts, where they will serve Allen's Neck Meeting. Everett Chapman preached his first sermon, September 7. They have already begun visiting homes and are eager to become a part of the neighborhood. . . Wilber V. Newby spent the summer as pastor at Allen's Neck, devoting most of his time to work among the young people. His work was closed on the evening of August 31, when a choir, under his direction, gave a very fine program of sacred

numbers to a large audience. Wilber has resumed his work at Hartford, Connecticut. * * * *

The Eighth Union Daily Vacation Bible School, sponsored by the Sunday School Association of Westport, Massachusetts, closed the most satisfactory term in its history with a picnic on July 18. Eight schools participated, with a total enrollment of 102. Of this number eighty received perfect attendance pins from the president of the Association, Charles T. Gifford, on the closing evening. The participating schools, the W. C. T. U. and concerned persons underwrite the school's expenses, the main item of which is transportation by bus. This is verily a united project in which Friends at Central Village provide the meetinghouse, and the use of Grange Hall and some high school agricultural buildings are granted without charge, while three pastors, six public school teachers and many others give time and effort in teaching classes and providing transportation.

* * * *

Kokomo Quarterly Meeting of Western Yearly Meeting met with New Salem Friends on September 19-21. The Meeting on Ministry and Oversight convened Friday morning in a depth of spiritual concern. Following the dinner and social hour the business of the Quarter was transacted. On Saturday morning a very inspiring message was given by Murray C. Johnson, the new pastor at Union Street Meeting in Kokomo, as a large and appreciative meeting was gathered to hear him speak. Of principal interest in the Saturday afternoon business meeting was the Yearly Meeting report given by Fanny R. Gentry, new pastor of New Salem Meeting. Present at the Sunday service from Kokomo was a quartet which gave special music. At the Young Friends Meeting on the closing afternoon one hundred young people were in attendance. Hazel Dell Meeting received the medal for having the largest number.

* * * *

British Columbia and Alberta Quarterly Meeting met on September 13 in Victoria. D. Reeves and Gertrude Shinn were welcomed from Seattle Memorial Meeting, as were Ben and Henrietta Darling from University Monthly Meeting. In the opening Meeting on Ministry and Oversight following the reading of the Queries addressed to that body, the Clerk read the Five Points for Local Meetings from Hugh Doncaster's address at London Yearly Meeting. In the interchange of thought which followed, several points were stressed: the importance of attendance at our meetings for worship, the need for real fellowship among our members and the helpfulness of small gatherings in private homes to

this end. A thought from the Pacific Coast Conference at Quaker Cove was given: "The things which unite us are greater than those which divide us," to which one Friend added that it was because the latter are of human origin and the former of divine. At the close of the evening business session, Mary Drury gave an account of the Northwest Young Friends' Conference at Quaker Cove in July, at which the chief topic of study was the life and work of John Woolman. Six Friends gave vocal expression at the Sunday morning meeting for worship. Following the noon hour, the Clerk, James T. Hughes, called on Ben and Henrietta Darling, whose timely expressions were thoughtful and helpful.

SPEAKS AT TEA MEETING ON OCCUPIED FRANCE

On Tuesday afternoon, September 23, the New York Friends Center held a tea to give Friends and others an opportunity to meet Josiah P. Marvel, member of Twentieth Street Meeting, New York, and his bride, Elinore Marvel. Josiah Marvel has recently returned from Paris where he has worked for a year as a representative of the American Friends Service Committee.

People are so eager for news from the occupied sections of France, that the tea was unusually well attended. It was necessary to open the main meeting room instead of having the affair in the upstairs dining room as planned. Before the afternoon was over Josiah Marvel had an audience of more than one hundred people. He told particularly about the need among children and young people in occupied France who, as well as being in real want, have lost the spiritual values of life. He told of

CHRISTMAS CARDS FOR CHINA RELIEF

The Church Committee for China Relief now has ready a supply of new Christmas cards of very high quality, reproducing in original colors four beautiful paintings by Chinese artists. They portray the Christmas story in a Chinese setting which is as quaint as it is charming.

The cards are printed on good paper with envelopes to match and are packed twelve in a box, with three cards of each of the four designs. The cost is \$1.00 per dozen. As the demand is expected to exceed the supply, it is desirable to order early, or at least to reserve cards now to be delivered in November. The proceeds from these cards will be used for relief of suffering in China. They should be ordered from the Church Committee, 105 East 22nd Street, New York.

many ingenious ways in which the Service Committee and Red Cross workers make use of the money and materials that can be gotten through to them. The tea was over at six o'clock but the crowd would not let Josiah and Elinore Marvel leave for another half hour.

FRIENDS ANTICIPATE NEW WORKER IN MEXICO

G. Baez-Camargo, Executive Secretary of the *Concilio Nacional Evangelico de Mexico*, writes that permission has finally been received from the Mexican State Department for the entry of Domingo Ricart Grau, a Spanish refugee who has spent the past few years at Woodbrooke School and who is a member of London Yearly Meeting. Sr. Ricart is a man of high education who was employed as a teacher and writer in Barcelona before the Spanish Civil War, later becoming a journalist and editor. He first came into contact with Friends through the relief work of the American Friends Service Committee in Barcelona and voluntarily gave time to the work. He rose to second in responsibility to Alfred Jacob and organized the relief work for Catalonia, personally supervising one hundred and twenty canteens. For five months in 1939 he cooperated with Friends' workers in France in aiding the Spanish refugees and was then invited by Friends to spend a term at Woodbrooke School, the invitation later being extended to cover three terms. There he became convinced that his spiritual home was with the Friends and was received into membership by London Yearly Meeting.

Alfred Jacob writes of Sr. Ricart: "From first to last I have nothing but praise for his character, sincerity, wisdom, and ability. It was a great privilege to be thrown with him. . . . He is not selfseeking, is simple in his tastes, adjustable to new situations, and has a very special gift for persons, whether of high or low rank." Alfred Jacob also quotes a letter from an English Friend who writes: "I cannot tell you what it has meant to me to have Domingo here during the past year. For me he has brought fresh thought and outlook on religion and life to an extent that I can hardly estimate."

Sr. Ricart will enter Mexico as an immigrant for one year, with possible extension up to five years. After five years residence he may either become naturalized or secure permission to remain as a permanent resident. Sr. Ri-

cart is going officially to Mexico to work as a translator for the Union Publishing House of the *Concilio Nacional*, but will make his home in Matehuala and take active part in the work of Friends there, carrying much the same responsibilities as Francisco Estrella at Victoria. It is not known when Sr. Ricart can leave England.

SEVENTY-FIVE YEARS FOR BEAR CREEK QUARTER

On August 8, 9 and 10, Bear Creek Quarterly Meeting observed the 75th anniversary of its establishment. The first settlers in this particular section of Iowa, known as Bear Creek settlement, also as "Quaker Divide," were a family of Friends from Marion County, Indiana. They were members of Fairfield Monthly Meeting. Their names were Richard and Elizabeth, usually known as "Aunt Betsy," Mendenhall and other members of their family. They arrived here and began the erection of their log cabin home in the summer of 1853. That they were of hardy stock would seem to be attested by the fact that in spite of the rigors of pioneer life, "Aunt Betsy" lived to the unusual age of 102 years. Through all these years the farm has remained in the possession of the family and is now occupied by the family of a great granddaughter of Richard and Elizabeth Mendenhall.

Other Friends families soon followed these first settlers, and in July of 1854 the first Friends meeting was held in the home of William H. Cook. From that time to the present, meetings for worship have been regularly held. The first official meeting of Bear Creek Preparative Meeting of Friends was held 2nd month 7th, 1855. In 1856 the first meetinghouse was built. During the same year a meetinghouse was built at Summit Grove, near Stuart, Iowa.

In July of that year, 1856, Bear Creek Monthly Meeting was established by Pleasant Plain Quarterly Meeting which was at that time a part of Indiana Yearly Meeting.

In May of 1866, just three years after the organizing of Iowa Yearly Meeting, the first session of Bear Creek Quarterly Meeting was held at Bear Creek. At that time the Quarterly Meeting consisted of two Monthly Meetings, Bear Creek and Summit Grove. Today it comprises seven Monthly Meetings; Des Moines, Earlham, Bear Creek, Stuart (originally Summit Grove), Linden, Canby and Burr Oak.

At the anniversary services four Friends were present who had attended the first sessions of the meeting.

Anna Albery, a former pastor at Stuart; Charles O. Whitely, former

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Yearly Meeting Superintendent, and President Edwin McGrew of William Penn College, also a former pastor in the Quarterly Meeting, brought inspiring messages at the different sessions of the meeting. Attention was called to the list of Christian ministers, missionaries and educators that have gone out from the Quarterly Meeting during the past seventy-five years. Emphasis was also laid upon the fact that if that record is to be continued, the membership of today must continue to maintain the high standard of Christian conduct and the same evangelistic fervor that has produced such leaders in the past.

OCTOBER A. F. S. C. MEETING IN EVANSTON

The next meeting of the American Friends Service Committee will be held on October 24 and 25, in Chicago, at the Evanston Friends Meetinghouse. The Fellowship Council will meet on Friday evening, October 24, and the Service Committee on Saturday, both morning and afternoon, with a public meeting in the evening. For further information inquire of Charles S. Beal, 212 West Washington Street, Chicago, or of Mary Hoxie Jones, 20 South Twelfth Street, Philadelphia.

Service Committee Meetings for the rest of the year are listed here: October 25, Chicago; November 21, Philadelphia; November 29, New York; January 23, Philadelphia; February 27, Philadelphia; March 21, North Carolina; April 24, Philadelphia; May 22, Philadelphia.

AS FRIENDS COME AND GO AT JONESBORO

Fairmount Young Friends Quarterly Meeting was held at Jonesboro on Friday evening, September 19. Representative groups were present from all of the Monthly Meetings. Five of the seven pastors were in attendance. Milton H. Hadley, Superintendent of Whites Institute, was the speaker. A fine social hour was enjoyed in the basement of the church following the service, where

good use was made of the new table tennis equipment.

Jonesboro Friends were glad to have their former pastor, John I. and Edna Wright in the meeting on Sunday morning, September 28, as they were en route from Indiana Yearly Meeting back to their home in Michigan. His challenging message was very much appreciated by the large audience in attendance.

The Ladies Aid of Jonesboro, Indiana, Meeting made a pilgrimage to the home of Charles Axton and wife of Leesburg, Ohio, for its September meeting. The Axtons have a lovely little home, and the members and guests of the Aid enjoyed the day very much.

Robert Stuart of Columbus, Indiana, was present at the morning worship service on September 7 in the interest of Peace and Civilian Public Service. "The Opportunity Before Us" was the subject of his very informative and inspiring talk.

NEW LIST OF PAMPHLETS AVAILABLE

A list of 270 current pamphlets, including twenty-four series, carefully classified, appears in the *Information Service* for September 20, 1941, issued by the Department of Research and Education, the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y. Single copies are ten cents, postpaid. Rates will be quoted on quantities. Special attention is given to recent pamphlets on religious subjects, especially the relation of the church to social issues.

BIRTHS

REYNOLDS—To Allen N. and Izetta Reynolds on August 22, 1941, at Russiaville, Indiana, a daughter, Eunice Marie.

VOLKMAN—To Frederick and Helen R. Hull Volkman of Riverton, Connecticut, on September 13, 1941, a son, Max Frederick. Helen Volkman, the daughter of G. Albert and Ethel M. Hull of Gasport, N.Y., is a member of Gasport Meeting.

MARRIAGES

RHODES-GUTHRIE—In West Branch, Iowa, on August 31, 1941, Ruth Guthrie, eldest daughter of Taylor and Irma

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Guthrie, and Luther Rhodes of Des Moines, Iowa.

ROWLEY-DEWITT—At Utica, New York, on August 16, 1941, Barbara Jean DeWitt, daughter of Mr. and Mrs. Guy Clark DeWitt, and Arthur Carroll Rowley, son of James H. and Marion Rowley of Lawrence, Massachusetts, Meeting.

RHODES-SOMERVILLE—At the home of the bride in North Andover, Massachusetts, on July 12, 1941, Evelyn Somerville, daughter of Mary Somerville and the late John Somerville, and Charles E. Rhodes of Bedford, Massachusetts. Rev. Archibald L. MacMillan of Lawrence, Massachusetts, minister.

SMITH-GONET—At the Allen's Neck Meetinghouse, Dartmouth, Massachusetts, on August 23, 1941, Joanna C. Gonet to Lauchlan Ashley Smith of Westport, Massachusetts. Rev. W. L. Hunneycutt of Westport Point, Massachusetts, minister.

VINCENT-DAVIS—At West Branch, Iowa, on August 10, 1941, Belva Arlene Davis, eldest daughter of Tom and Luella Davis, and Chester Vincent of West Branch, Iowa.

DEATHS

BATTEY—At Norristown, Pennsylvania, June 7, 1941, Charles Heaton Battey, son of the late Thomas J. Battey, and M. Augusta Battey. He was a native of Rhode Island, and a life-long member of Providence Monthly Meeting. A deep appreciation of the cultural and spiritual values of art and music, with marked talent for their expression, profoundly influenced his life and community contacts. Surviving are his

wife, Edith Thompson Battey, two sons, Richard T. and Ernest H. Battey, a brother, William A. Battey of Haverford, Pennsylvania, and four grandchildren.

LUTHER—On July 28, 1941, at her home in Fairmount, Indiana, Dorothy Luther, aged 80 years. In 1872 she came to the Fairmount community with her parents, where she lived the remainder of her life. For seventeen years she taught in the public schools and had a keen interest in upbuilding the life of the community. A very valuable member of the Fairmount Meeting, she served in the capacity of Elder for several years and for many years efficiently guided the activities of the Bible School of which she was Superintendent. Dorothy Luther was a loyal Friend and one who had a wholesome influence on the life of the community.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Foreign, 50 Cents Extra
Single Copies, 10 Cents

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First Friends Church, 13th at Alabama Street.
Church School—9:30 a. m. Meeting for worship
—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th
Street. Bible School at 10 a. m. Meeting for
Worship at 11 a. m. Pastor, Wendell Hansen,
111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
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SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East
Spruce St. Bible School, 10:00 a. m., Meeting
for Worship, 11:00 a. m.

University Friends Meeting, 3959 15th Ave.,
N. E., Phone Melrose 7450. Religious discussion,
10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N. W.; Bible School, 9:45 a. m.,
Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-
day at 11 o'clock. First-day school at 9:45.
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